

LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

SPECIMENS OF THE BIHĀRĪ AND ORIYĀ
LANGUAGES.

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.



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 - „ II. Rājasthānī and Gujarātī.
 - „ III. Himalayan languages.
- „ X. Eranian family.
- „ XI. "Gipsy" languages and supplement.

CONTENTS.

	PAGE
SYSTEM OF transliteration	ix
BIHĀRĪ,	
INTRODUCTION—	
Where spoken	1
Language-boundaries	ib.
Its classification	ib.
BIHĀRĪ COMPARED WITH BENGALĪ—	
Pronunciation	ib.
Declension	2
Adjectives	3
Conjugation	ib.
Dialects	ib.
Ethnic differences between the speakers of Bhojpuri and of the other dialects	4
Number of speakers	5
Authorities	6
Written characters	ib.
MAITHILĪ OR TIRAHṬTĪ—	13
Where spoken	ib.
Sub-dialects	ib.
Number of speakers	14
Literature	17
Translations of the Scriptures	18
Authorities	ib.
Written character	21
Pronunciation—	
Rule of the short antepenultimate	24
Maithilī Grammar	25
MAGAHĪ OR MAGADHĪ—	30
Name of dialect	ib.
The ancient kingdom of Magadha	ib.
Area in which Magadhi is spoken	31
Eastern Magahi	ib.
Linguistic boundaries	ib.
Number of speakers	32
Character of the language	34
Literature	35
Authorities	ib.
Written character	ib.
Pronunciation	ib.
Magahi Grammar	36
BHOJPURĪ—	40
Name of dialect	ib.
The Bhojpur country	ib.
Area covered by the dialect	ib.
Language-boundaries	41
Bhojpuri compared with the other Biḥārī dialects—	
Pronunciation	ib.
Declension and conjugation	42
Sub-dialects—	
Standard Bhojpuri	ib.
Western Bhojpuri or Pūrbi	43
Standard Bhojpuri and Western Bhojpuri compared	ib.
Nagpurī	ib.
Madhēsi	44
Thārū Bhojpuri	ib.
Number of speakers	ib.
Literature	46

BHOJPURI—contd.	PAGE
Authorities	46
Written character	48
Pronunciation	53
Bhojpuri Grammar	61
MAITHILI OR TIRAHUTIA—	64
Standard dialect—	
As used by Brahmans and Hindus of the higher castes, Darbhanga	66
As used by Hindus of lower caste, Darbhanga	74
Southern Standard—	75
Madhipura, Bhagalpur	81
Begusari, North Monghyr	82
Eastern Maithili or Gāṅwāri—	86
Central and Western Purnea	89
Chhikā-chhiki Bōli—	95
South Bhagalpur	97
East Monghyr	100
Deoghur, Sonthal Parganas	102
Western Maithili—	107
North Muzaffarpur	109
South Muzaffarpur	115
Jolaha Bōli—	118
Darbhanga	116
MAGAHÍ OR MIGADHI—	
Standard of Gaya—	123
Patna	123
Palamau	127
South-West Monghyr	129
Hazaribagh, Manbhum, and Singhbhum—	130
Singhbhum	132
Eastern Magahi—	135
Kurmai of Manbhum	131
Sadri Kōl of Damra	137
So-called Bengali of Hazaribagh	139
Pāch-Pargana or Tamariā of Ranchi	149
Kurmai of Mayurbhanja	153
Khopāi of Malda	156
BHOJPURI—	156
Standard of Shahabad—	157
Palamau	159
Ghazipur	202
Ballia	205
Saran	214
Northern Standard—	224
Central and North Saran, and Deoria in Gorakhpur	226
Gorakhpuri of East Gorakhpur	230
Sarwarā	238
Basti	240
South-West Gorakhpur	246
Western Bhojpuri or Pūrbi—	248
Azamgarh	253
East Jaunpur	261
Benares District and Mirzapur—	264
Benares	266
Banārāi of Benares City	271
Nagpurā or Sadān—	277
Ranchi	283
East Jashpur	291
Madhēsi of Champaran	302
Tġrā broken dialects—	311
Champaran	316
Gonda	320
Bahraich	323
LIST OF STANDARD WORDS AND SENTENCES IN BIHARÍ	325

ORIYĀ.

	Page
INTRODUCTION--	
Name of the Language	367
Area in which spoken	ib.
Political boundaries	ib.
Linguistic boundaries	368
Oriyā not the only vernacular of its area	ib.
Place of Oriyā in relation to other Indo-Aryan Languages	ib.
Dialects	369
Oriyā literature	370
Population speaking Oriyā in the Oriyā area	371
Population speaking Oriyā in places in India other than the area in which that language is the local vernacular	373
Authorities	374
Written character	375
Alphabet	376
Pronunciation	378
Oriyā Skeleton Grammar	380
STANDARD DIALECT--	
Cuttack	388
Balasore	394
Kalahandi	400
NORTH-WESTERN MIXED DIALECT--	
Jashpur	406
MIXED BENGALI AND ORIYĀ--	
Contai (Midnapore)	421
Dantān (Midnapore)	424
Bhatrī dialect of Bastar	431
LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ	441

MAPS.

	To PAGE PAGE
Map illustrating the Dialects and Sub-dialects of the Bihārī Language	1
Map of the Sonthal Parganas showing the distribution of the Aryan Languages of the District	85
Map of the Aryan Languages and Dialects spoken in East Chota Nagpur	140
Map illustrating the area in which the Oriyā Language is spoken	367

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ए *e*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>		ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>	

Visarga (:) is represented by *h*, thus क्रमशः *kramashḥ*. Anuswāra (') is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *bangā*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ح <i>ch</i>	ذ <i>ḍ</i>	ز <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ڙ <i>z</i>	ج <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalised vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فُران *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَد *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus, گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) चह *chāh*; कर् *kar*, pronounced *kor*; (Bihārī) देखति *dēkhatī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (ॢ), Puṣhṭō (ڄ), Kāśmīrī (ٺ, ٻ), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ड), Puṣhṭō (ڙ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ٺ (ٺ) is represented by *ñ*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣhṭō ڄ or ٺ are represented by *ɟ*.
- (e) The following are letters peculiar to Puṣhṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *q*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ٺ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *ohh*;
 ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *q̄*; ڄ *q̄h*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n̄*; ڄ *ɟ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " " *a* in *hat*.

ē, " " " " *e* in *met*.

ō, " " " " *o* in *hot*.

é, " " " " *é* in the French *était*.

o, " " " " *o* in the first *o* in *promote*.

ö, " " " " *ö* in the German *schön*.

ü, " " " " *ü* in the " *mühe*.

th, " " " " *th* in *think*.

th, " " " " *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (K)hōwār *āsistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

BIHĀRĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but

Where spoken.

it is fitly called by the above name; for not only is it, as a

matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South; and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oṛiyā, and

Language-boundaries.

on the West by the Chhattisgarhī, Baghēli, and Awadhī

dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these

Its Classification.

vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēli, and Chhattisgarhī. Further investi-

gation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oṛiyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oṛiyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhi Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the

Bihārī compared with Bengali.

grammars of Bihārī and of Bengali, its neighbour to the

East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and

Pronunciation.

Eastern Hindī. Nothing is so characteristic of Bengali

as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhī was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say ‘shibboleth,’ while the inhabitants of Hindōstān, like the Ephraimites, can only say ‘sibboleth.’ Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words ‘of a horse,’ we first take the word *ghōṛā*, meaning ‘a horse.’ We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *ḍ*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham^r-ā-kē*, to me; *dekh^b-ā-saū*, from seeing; *pah^r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekh^b-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *hamⁿ-ke*, of us, oblique form, *hamⁿ-kā*, used to mean ‘we.’ So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham^r-ā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean ‘sons.’ Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kā*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī
 Adjectives. and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with
 Conjugation. Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

The Bihārī for 'I am seeing' is *dekhait-ahhā*, and in Bengali, the same phrase is translated *dekhitē-chhi*. In one dialect of Bihārī, the word for 'I am' is *hāñ*, and in Bengali it may be *bañi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-lan'*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār-lāh*, and the Bengali *ami mārīlām*, just as for 'I went,' we have *ham gelāh*, and *ami gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *mār-l'hai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tir'hutīā, Magahī, and Bhojpurī. Each
 Dialects. of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpurī on the other. The speakers are also separated by ethnic

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achh'*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bāṭē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achh'*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmanṣ extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmanṣ of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know : but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālki bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed 'darwāns,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtilities.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Maithili	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Magahi	.	.	.	.	.	.	.	.	.	.	.	6,239,967
Bhojpurī	.	.	.	.	.	.	.	.	.	.	.	20,000,000
TOTAL											.	.	36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihari Bengal	196,782	231,485	346,878	775,145
TOTAL .	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.

FALLOU, S. W.,—*A new Hindustani-English Dictionary*. Benares and London, 1879. Contains much information regarding the various dialects.

HOEENLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages*. London, 1880. Describes Maithilī and Bhojpurī only.

GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1891. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī.'

GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.

GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1883—1887.

GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.

HOEENLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.

FALLOU, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindustānī Proverbs*. Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpurī ones.

GEORGE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.

CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.

KILLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated the Colloquial Dialects of Bhojpūr, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, *viz.*, the Bengali, the Oriyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.
 Written character. The Bengali and Oriyā characters are only employed in writing a form of Magahī current in Manbhum and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmanas in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET:

VOWELS.

अ <i>a</i>	आ <i>ā</i>	इ <i>i</i>	ई <i>ī</i>	उ <i>u</i>	ऊ <i>ū</i>
ऋ <i>ṛi</i>	ॠ <i>ṛī</i>	ऌ <i>ḷi</i>	ॡ <i>ḷī</i>	ऋ <i>e</i>	ॠ <i>ē</i>
ऐ <i>ai</i>	ॐ <i>ai</i>	ओ <i>o</i>	ॐ <i>ō</i>	औ <i>āu</i>	औ <i>au</i>
अं, <i>ā,</i>	अं <i>am</i>	अः <i>aḥ.</i>			

CONSONANTS.

Gutturals	क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa.</i>
Palatals	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ñ.</i>
Cerebrals	ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa.</i>
Dentals	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na.</i>
Labials	प <i>pa</i>	फ <i>ph</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma.</i>
Semi-vowels	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va.</i>	
Sibilants	श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha.</i>	

Although for the sake of completeness the vowel signs ऋ *ṛi*, ॠ *ṛī*, ऌ *ḷi* are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed), *ā* ॠ; *i* ॠ, ॠ; *u*, *ū* ॠ; *ṛi* ॠ; *e*, *ē* ॠ; *ai* ॠ; *o* ॠ, *ō* ॠ; *āu* ॠ, *au* ॠ.

Thus क *ka*, खा *khā*, गि *gi*, घी *ghī*, चु *chu*, छू *chhū*, जू *jū*, झे *jhe*, टे *ṭe*, ठे *ṭhē*, डे *ḍe*, ढो *ḍho*, तो *tō*, औ *thāu*, दी *da*.

In the following cases the combination of consonant and vowel gives rise to peculiar forms :

र *r* with *u* is written रु.

र " " *ū* " " रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in स्व *sva*, क्ल *kla*, and म्न *mna*; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ऋ, ऐ, ओ, औ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

Consonants are compounded in three ways, *viz.*, 1stly, by writing one above the other, as क *kka*, ट *ṭṭa*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as द *bda*, थ *ttha*, य *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क *k* + श *sha* becomes क्ष *ksha*, also written क्ष; ज *j* + ञ *ña*, ञ *ña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*¹; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahṇ*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म *dharm*, सर्व *sarv*. When a conjunct with र *ra* initial is vocalized by ि *i*, ि *ī*, े *e*, े *ē*, ै *āi*, ै *ai*, ो *o*, ो *ō*, ौ *āu*, ौ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्मी *dharmī*, मूर्ति *mūrti*, सर्व *sarvām*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them. Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

STRONG CONJUNCTS.

क *kka*, क्क *kkha*, क्त *kta*; ख *gdha*, च *chch*, च्च *chchha*, ज *jja*, ज्ज *jjha*, ट *ṭṭa*, ṭ *ṭṭha*; ड *ḍga*, ḍ *ḍḍa*; त *tka*, त्त *tta*, थ *ttha*, थ् *tpa*, द *dga*, द्द *dda*, ध *ddha*, ड *dbha*, प *pta*, प्प *ppa*, प्फ *ppha*, ब *bja*, ब्द *bda*, ब्ब *bbha*, ब्भ *bbha*.

WEAK CONJUNCTS.

ण *ṇa*, ण *ṇṇa*, न *nna*, न् *nma*, न्य *nya*, न् *nra*, न्व *nva*, न्स *nsa*, न्न *nna*, न्म *nma*, म्य *mya*, म् *mra*, म्ल *mḷa*, म्ह *mha*, य *yya*, र् *rṇa*, र्म *rma*, र्य *rya*, र्व *rva*, र्ष *rśa*, र्ष *rsha*, र्ह *rha*, ल *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व्र *vra*, व्व *vva*, व्स *vsa*, व्स *śya*, व्स *śra*, व्स *śla*, व्स *śva*, व्स *śna*, श *shma*, श्य *shya*, श्व *shva*, स *sna*, स् *sma*, स्य *sya*, स *sra*, स *śva*, स *ssa*; ह *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

MIXED CONJUNCTS.

क *kma*, क्य *kya*, क्त *kra*, क्त *kla*, क्त *kva*, क्ष *ksha*; ख्य *khyā*; ग *gna*, ग्म *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ *ghna*, घ्य *ghya*, घ्र *ghra*; ङ *ṅka*, ङ्क *ṅkha*, ङ्ग *ṅga*, ङ्ग *ṅgha*; च *chya*; च्छ *chhra*; ज *jña*, ज्म *jma*, ज्य *jya*, ज्र *jra*, ज्व *jva*; ञ *ñcha*, च्छ *ñchha*, ज्ञ *ñja*, ज्ञ *ñgha*; ड *ḍra*; द *ḍṭa*, द *ḍḍa*, द *ḍḍha*; त *tna*, त्त *tma*, त्त *tya*, त्र *tra*, त्व *tva*, त्स *tṣa*; थ *thya*; द *dna*; ध *dhyā*, ध्र *dhra*, ध्व *dhva*; न्त *nta*, न्त *ntha*, न्द *nda*, न्त *ndha*; प *pna*, प्म *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bhya*, भ्र *bhra*; र्क *rka*, र्क *rkha*, र्ग *rga*, र्ग *rgha*, र्च *rchā*, र्च *rchha*, र्ज *rja*, र्त् *rta*, र्त् *rtha*, र्द *rda*, र्द *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rḃha*; ल्द *lda*, ल्य *lpa*, ल्व *lba*; श *śha*; श्क *śka*, श्त् *śṭa*, श्त् *śṭha*, श्य *shpa*; स् *ska*, स् *sta*, स् *stha*, स् *spa*, स् *spha*.

Anunāsik (अनुनासिक) ², simply denotes the nasalization of a preceding vowel, and

¹ In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

² By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कहाँ *kahā̃*, क्यों *kyō̃*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign ~ over the nasalized vowel. Thus बाँस *bā̃s*, में *mē̃*.

Anuswār (अनुस्वार) ~, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंश *aṁś*, बंश *baṁś*. In Hindī, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'omission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindī, may here be explained :—

Pirām (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Avagrah (अवग्रह), *ṣ*, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyaḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyaḥ*. It is, therefore, analogous to the English apostrophe. The half pause, |, is written at the end of the first line of a couplet of poetry ; the full pause, ||, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *wah ap'nē ap'nē ghar gaē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided) —

1 ānā or 1/16	↷	9 ānās	||↷
2 ānās	↷	10 ānās	||↷
3 ānās	↷	11 ānās	||↷
4 ānās	↷	12 ānās	||↷
5 ānās	↷	13 ānās	||↷
6 ānās	↷	14 ānās	||↷
7 ānās	↷	15 ānās	||↷
8 ānās	↷	One rupee	↷

Table showing the Kaithī alphabet, as written by Tīrhutī, Bhojpurī & Magahī Scribes

Tīrhutī	Bhojpurī	Magahī	English	Tīrhutī	Bhojpurī	Magahī	English
अ	म	म	a	न	म	म	n.
आ	मा	मा	ā	त	त	त	t
इ	इ	इ	i	थ	थ	थ	th
उ	उ	उ	u	द	द	द	d
ऊ	ऊ	ऊ	ū	ध	ध	ध	dh
ऐ	ऐ	ऐ	ē	न	न	न	n
औ	औ	औ	ai	प	प	प	p
ओ	ओ	ओ	ō	अ	अ, फ	अ, फ	ph
ऑ	ऑ	ऑ	au	ब	ब	ब	b
क	क	क	k	भ	भ	भ	bh
ख	ख	ख	kh	म	म	म	m
ग	ग	ग	g	य	य, न	य	yj
घ	घ	घ	gh	र	र, न	र	r
ङ	ङ	ङ	ṅ	ल	ल	ल	l
च	च	च	ch	व	व	व	vb.
छ	छ	छ	chh	श	श	श	s'
ज	ज	ज	j	ष	ष	ष	kh
झ	झ	झ	jh	स	स	स	s
ञ	ञ	ञ	ñ	ह	ह	ह	h
ट	ट, ट	ट	t				
ठ	ठ, ठ	ठ	th				
ड	ड	ड	d				
ढ	ढ, ढ	ढ	dh				

The Kaithī alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihār and Gujerat. In Bihār, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithī character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET.

VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	aḥ.

CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣha	स	sa				
<i>Aspirate.</i>	ह	ha								

अ *a*, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ *ap*, अ *tua*, but य *pa*, त *ta*. The other vowels, when following a consonant, are substituted for the inherent अ *a*, and, in this case, they take the following forms:—

अ	a	(not expressed);	आ	ā	१;
इ	i	१;	ई	ī	१;
उ	u	१;	ऊ	ū	१;
ए	ē	१;	ऐ	ai	१;
ओ	ō	१;	औ	au	१.

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka	ख	kā	ग	gi	घ	kī	ङ	ku	झ	kū	ञ	kē
च	kai	छ	kō	ज	kau								

The vowel mark *·* is called अनुस्वार *anusvār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अं *am*, अँ *āṁ*. It is used for both the *anunāsik* and the *anusvār* of Dēva-nāgarī. The mark *ː* is called विसर्ग *visarga*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, दुःख *duḥkh* written and pronounced दुख *dukh*.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYA.

*Grihē tūrā rapē bhītāh, paraspāra-cirōdhinah,
Kulā-bhīmānīnō gūṇam Mithilāyā bhavishyatha.*

Hercules at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmanas.

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmanas of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripuriā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī hōlī*, from its frequent use of the syllable '*chhik*,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-himavatoṛ madhyē nadī-pañcadāsāntarē |
Tairabhuktir iti khyātō dśaḥ parama-pāvanah ||*

• • • • •
*Kausikīm tu samārabhya Gaṅgakīm ad hīgamyā vai |
Yōjanāni caturviṃśa vyāyāmaḥ parikīrtitāḥ ||*

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithili within the Lower Provinces of Bengal, but outside the area in which Maithili is the Vernacular Language.

Name of District.	Number of Speakers.	Remarks.
Barisal	6,000	The local authorities report that there are no speakers of Maithili in the District.
Bhawal	500	
Bogra	2,500	
Madhyap	7,500	
Hawla	2,400	
Hura	4,000	
Mamur	8,800	
Cuttack	24,000	
Nala	3,500	
Jorhat	700	
Mandabari	25,100	
Kishor	400	
Bhawal	26,500	
Bajali	2,100	
Bajpur	5,000	
Bajra	4,000	
Bajra	3,500	
Bajra	13,900	
Bajra (State)	3,200	
Bajra	10,500	
Bajra	1,500	
Bajra	1,000	
Bajra	5,000	
Bajra	1,200	
Bajra	32	
Bajra	800	
Bajra	5,000	
Bajra	100	
Bajra	110	
Bajra	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithili in Assam	66,575
TOTAL	10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣa-parīkṣhā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Ohrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpat' Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-haraṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-haraṇa* by Harshanātha above mentioned.

The *Prābhavali-karāṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parīksha* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Ohhikā-ohhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Ohhikā-ohhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*³ in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,⁴ but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1873, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the *Marchila* (sic) se retrouve dans Neypal.'

³ *Indian Antiquary*, Vol. IV, 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindce),' respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal, Asiatic Society of Bengal*, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *(Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Muzaffarpūr,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepūrā Subdivision of Bhagalpūr.* Part VI, *South Maithil-Māgadhī Dialect of South Munger and the Bārī Subdivision of Patna.* Part VII, *South Maithil-Bengālī Dialect of South Bhagalpūr.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindi compared with the other Gaudian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindi. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Maithila, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbodh's *Haribans* mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the *Bengali Magazine*, the *Baṅga-darśana*, Vol. iv, for Jyāishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries, Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithilā, Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvalī*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvalī*, Edited with an Introduction by Śaradā-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's *Maithilī Chrestomathy*.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's *Maithilī Chrestomathy* referred to above under the head of *Grammars*, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishṇava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbodh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nebārak. Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft.* Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Purusha-parīkṣā*, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śāke 1810.

Mithilā-Bhāṣā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī vers. Darbhanga, Union Press, San 1299 Fāsl.

Table showing the various alphabets used in Mithilā.

Dēva-nāgarī.	Kaithī.	Maithili.	English Transliteration.	Dēva-nāgarī	Kaithī.	Maithili.	English Transliteration.
अ	𑂀	अ	a	अ	𑂀	अ	ā
आ	𑂁	आ	ā	ट	𑂂	ट	ṭa
इ	𑂃	इ	i	ठ	𑂃	ठ	ṭha
ई	𑂄	ई	ī	ड	𑂄	ड	ḍa
उ	𑂅	उ	u	ढ	𑂅	ढ	ḍha
ऊ	𑂆	ऊ	ū	झ	𑂆	झ	ḥa
ऋ		ऋ	ṛi	न	𑂇	न	na
ॠ		ॠ	ṛī	प	𑂈	प	pa
ऌ		ऌ	lṛi	फ	𑂉	फ	pha
ॡ		ॡ	lṛī	ब	𑂊	ब	ba
ए	𑂇	ए	ē	भ	𑂋	भ	bha
ऐ	𑂈	ऐ	ai	म	𑂌	म	ma
ओ	𑂉	ओ	ō	य	𑂍	य	ya*
औ	𑂊	औ	au	र	𑂎	र	ra
अं	𑂋	अं	aṁ	ल	𑂏	ल	la
अः	𑂌	अः	aḥ	व	𑂐	व	va or va
क	𑂍	क	ka	श	𑂑	श	śa
ख	𑂎	ख	kha	ष	𑂒	ष	sha
ग	𑂏	ग	ga	स	𑂓	स	sa
घ	𑂐	घ	gha	ह	𑂔	ह	ha
ङ	𑂑	ङ	ṅa				
च	𑂒	च	cha				
छ	𑂓	छ	chha				
ज	𑂔	ज	ja				
झ	𑂕	झ	jha				

* The semi-vowel y is not used by Kāyasths in writing Maithili, the vowel इ being substituted for it

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by

Written Character.

Maithil Brāhmins, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant छ *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus ग्रह्य *grāhya* is pronounced *grāj'jh'o*. In Maithilī it is pronounced as if it were *shjya*, and *grāhya* is pronounced *grāshjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter श *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word षष्ठ *shashth*, sixth, is pronounced *khashth*, and in the Kaithī character the word क्षेत्र *khēt*, a field, is written शैत *shēt*. The compound श *shp* is pronounced *hfp*. Thus पुष्प *pushp*, a flower, is pronounced *puhfp*. The letters स *s* and ङ *ṅ*, are both pronounced like the *s* in *sin*. Thus शेष *śesh*, remainder, is pronounced, and usually written, सैख *sēkh*. The letter य is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī शैख and in Kaithī शैय *i.e.*, शैय.

As in other Bihārī dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ek'rā</i> , तेकरा <i>tek'rā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>ok'rā</i> , होइए <i>hoiui</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहि <i>āisanahī</i> , देखैतिओ <i>dekhaītiāu</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhaīt</i> .
औ	ँ	āū, as in औतिऐ <i>āūtiāi</i> , पौलहक <i>pāul'hāk</i> .
औ	ँ	au, as in औताह <i>outāh</i> , पोताह <i>pautāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *male*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *étail*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *colre*, while *ō* is represented by the *ō* of *côtre*. It has *not* the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agnī</i> , fire; मरैछी <i>maraiçhī</i> , I am dying.
अ	'	ā as in देखवह <i>dekh'bāh</i> , you will see.
आ	ॠ	ā, as in आगू <i>āgū</i> , before; मारव <i>mārab</i> , I shall beat.
आ	ॡ	ā, as in आगुआ <i>āguā</i> , a precceder; मरैछी <i>maraiçhī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ¹ above the line, and sometimes by [;], thus देखवहु or देखवःहु. This sound, it should be noted, is not nearly so marked in Maithili, as it is in Bhojpurī, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary चा *ā* being usually written in its place. Sometimes, however, च *a* is written for this sound, instead of चा *ā*. Thus we have both चागुचा and चागुचा for *āguā*.

In Maithili, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ^a, ⁱ, ^u. The small ^a only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shua mobile*. It is found in most Indian languages. In Hindi, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mār'nā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār'nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmirī, in which this imperfect ^a-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithili occurs in the word देखलकै *dekhal'kai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhal'kai*.

The small ^a and the small ⁱ occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekhl'ānh'*, he saw, and देखिअहु *dekhiā'h'*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहि *dekhitā'h'*, immediately on seeing, and in देखलहु *dekhl'āh'*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindi poetry, मारना is pronounced *māranā*, not *mār'nā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekhalakai*, *dekhalānhi*, *dekhiāhu*, *dekhitāhī*, *dekhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekhlāhī*^a quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekhal'kaīnhi*, not *dekhalākai'nhi*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhata*¹ words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *aī*, अए *aē*, अउ *aū*, or अओ *aō*, and अउ *aū*, अओ *aō*, अऔ *aō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to अ *ā*. Thus, the long form of नाउ *nāū*, a barber, is नाउआ *nāūā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिऐ *pāniē*. This अ *ā* is often written अ *a*, so that the above words would be written नउआ *naūā*, अगिया *agiyā*, and पानिऐ *paniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीख *sīkhab*, to learn, सिखल *sikh^alak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nen^awā*; but from चूख *chūab*, to drip, चूखबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअ *piab*, to drink, पीअबह *pīy^abāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देख *dēkhab*, to see, देखैतिओ *dekhaītiāu*, (if) I had seen; from सूत *sūtab*, to sleep, सुतितथीन्ह *sutit^athīnh*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āor'*, not आओरि *āōr'* and देखब *dēkhab*, not देखब *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final इ *i* is fully pronounced in this word. On the other hand, the imperfect अ° in the middle of a word is counted. Thus, देखबह *dekḥ'bāh*; not देखबह *dēkḥ'bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekḥ'ldth'*, he (a king) saw him (a slave); and *dekḥal'thīnh'*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekḥ'lai*, I saw, or you saw; (fourth form) *dekḥ'lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunkh'*. Thus, *Murtā nēnā-kē māraḥ'kai*, Murtā beat the child; but, *Murtā toharā-kē māraḥ'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh'rā gārī-mā kōn māl chhau*, what is there in *your* cart (remote object). In the first person, *au* is often spelt *āh*. Thus, *māraliau* or *māralāh*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *māraḥ'kai* or *māraḥ'kaik*: *māraḥ'kau* or *māraḥ'kauk*.

Forms ending in *ai* or *aih*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	ghōrā	a horse	ghōr'wā	ghorauā	The short form may be weak or strong. Thus ghōr or ghōrā, a horse. Usually only one form is used, but sometimes both.
	ghar	a house	ghar'wā	gharauā	
	māli	a gardener	māliyā	mālīwā	
	nāū	a barber	nauā	nauawā	
Adjectives	mīṭhā	sweet	{ mīṭh'kā mīṭhāḱkā }	{ mīṭhāḱ'wā mīṭhāḱyā }	
	mīṭhī (fem.)	sweet	{ mīṭh'kī mīṭhāḱkī }	{ mīṭhāḱiyā mīṭhāḱyā }	

Number.—Plural is formed by adding a noun of multitude, such as sabh or sabāh, all; lokani, people. Thus, nēnā, a boy; nēnā sabh, nēnā sabāh, nēnā lokani, boys.

Case.—The only true case is the Instrumental formed by adding ē, before which a final ā is elided, ' becomes i, and ī or ū shortened. Thus nēnē, by a boy, nēnā sabāhē, by boys; phal, a fruit, phalē; pāni, water, pāniē; nēni, a girl, nēniē; Raghū, nom. prop., Raghūē. To these may be added a rare locative in ē, ī, or h', as gharē, gharāh', or gharāh', in the house. Also a Genitive in ak or k, as in the following, — nēnāḱ, of a boy; nēnā sabhāḱ or sabāhāḱ, of boys; phalāḱ, of a fruit; pāniḱ, of water; nēniḱ, of a girl; Raghūḱ, of Raghū. Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are kē, to; sē, saū, from or by; kēr or kar, of; mē, mā, in. Thus, nēnā kē, to a boy.

Gender.—Tadbhāra nouns and adjectives in ā, form the feminine in ī. Thus, nēnā, fem. nēni. Long forms in 'wā, have fem. in iyā. Thus, nēn'wā, nēniyā. Redundant forms in auā have iwā in the fem. Thus, nēnauā, nēniwā. Tadbhāra adjectives ending in silent consonant form the fem. in ī. Thus bar, great, fem. barī; adh'lāh, bad, fem. adh'lāhī. So also some Tatsama words, e.g., sundar, beautiful; fem. sundarī.

Oblique form.—Certain nouns, principally ending in b, r and l, have an oblique form in ā used before postpositions. Thus, pāhar, a guard; pāhar'wā saū, from a guard. These are principally verbal nouns in b and l. Thus dēkhāb, to see, dēkh'wā saū, from seeing; dēkh'wāḱ, of seeing; pāchh'wā, regretting, pāchh'wāḱ (or pāchh'wāḱ) saū, from regretting. So also, the verbal noun in ' has an oblique form in a or ai. Thus dēkhī, the act of seeing; dēkhā kē, or dēkhāi kē, for seeing, and so on. Irregular are dēb, giving, obl. dēmāi; lēb, taking, obl. lēmāi.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	mē	ham	tē	tēh, tē	ap'nah	i, ī	i, ī
Obl.	noh'	...	toh'	...	ap'nā, ap'nah	eh'	...
Gen.	noh'	hamār	tua	tōhar, tohār	apan, appan	ē-kar	hinak
Plur.							
Nom.	...	ham sabh	...	tēh sabh	ap'nah' sabh	i or ī sabh	i or ī sabh

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	ō	ō	jē	jē	sē	sē	lē	kē
Obl.	ch'	...	jāḱ'	...	tāḱ'	...	kāḱ'	...
Gen.	ō-kar	hunaḱ	ja-kar	janik	ta-kar	tanik	ka-kar	kanik
Plur.								
Nom.	ō sabh	ō sabh	jē sabh	jē sabh	sē sabh	sē sabh	kē sabh	kē sabh

At, what? (substantive); Obl. taḱ, kaḱī, gen. kaḱīḱ.
 At, who? or what? (adjective), does not change.
 At, anyone, someone (substantive); obl. kāk'raḱ; gen. kak'ro. Also
 obl. lāi; gen. lāiḱ.
 At, any, some (adjective), does not change.

Kichh', something; obl. kaḱū, gen. kaḱūḱ.
 Kichh', when it means anything, does not change. Thus kaḱū kē,
 to something; kichhu kē, to anything.

Honorific Pronoun, ahē, aḱāḱ, ap'nah' or āpane, your Honor;
 obl. ahē, aḱāḱ, āpane; gen. ahēḱ, aḱāḱḱ, ap'nek.

MAITHILĪ SKELETON GRAMMAR.

All the above Genitives have an oblique form in *d*, as follows:—

Direct.	Oblique.	
am	am ^o d	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jā^h k^o</i> , to whom, we can have <i>jak^orā k^o</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham^orā</i> ; dat., <i>ham^orā k^o</i> , <i>te^orā k^o</i> , <i>hān^ok^o</i> , and so on. We even have nominative plural like <i>ham^orā sabh</i> , <i>toh^orā sabh</i> . The non-honorific oblique forms are also used as adjectives, and <i>eh^o</i> and <i>oh^o</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Ki</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus <i>ham^orā ghar</i> , my house; but <i>ham^orā ghar ed</i> , from my house.
hamar	ham ^o rā	
te	te ^o d	
tiar	ti ^o rā	
apan	ap ^o rā	
tohar	to ^o rā	
hān	hān ^o k ^o	
tohar	to ^o rā	
hān	hān ^o k ^o	
gohar	go ^o rā	
pani	pani ^o	
tohar	to ^o rā	
pani	pani ^o	
tohar	to ^o rā	
pani	pani ^o	
tohar	to ^o rā	

III.—Verbs—

A—Auxiliary Verb, and Verb Substantive.—Present Participle, *achait*, existing.

Present, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>ehi, ehiv^o</i> 2. <i>ehi^o</i> 3. <i>ehi^o, ehiv^o</i>	<i>ehiv^oi^h</i> <i>ehiv^oeh^o</i> <i>ehiv^oin^h</i>	<i>ehi, ehiv^o</i> <i>ehi, ehiv^o</i> <i>ehath^o</i>	<i>ehiv^oin^h</i> <i>ehiv^oin^h</i> <i>ehath^oin^h</i>

Optional forms, (1) *ehiv^o*; (2) *ehiv^o, ehiv^o, ehiv^oeh^o, ehiv^oin^h*; fem. *ehiv^o*; (3) *ehi^o, ehiv^o, eh^o, hai*; (4) *ehath^oin^h*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thik^o, thikiv^o</i> 2. <i>thik^o</i> 3. <i>thik, thikiv^o</i>	<i>thikiv^oi^h</i> <i>thik^ohūn^h</i> <i>thikiv^oin^h</i>	<i>thik^o, thikiv^o</i> <i>thik^o, thikiv^o</i> <i>thik^o</i>	<i>thikiv^oin^h</i> <i>thikiv^oin^h</i> <i>thik^othūn^h</i>

Optional forms, (1) *thikiv^o*; (2) *thik^o, thikiv^o, thik^ohūn^h, thik^ohik*; fem. *thikiv^o or thikiv^o*; (3) *thik, thik^o*; fem. *thik^o*; (4) fem. *thik^o or thikiv^o*; (5) *thik^othūn^h*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>ehhal^o, ehhaliv^o</i> 2. <i>ehhal^o</i> 3. <i>ehhal, ehhaliv^o</i>	<i>ehhaliv^oi^h</i> <i>ehhal^ohūn^h</i> <i>ehhaliv^oin^h</i>	<i>ehhal^o, ehhaliv^o</i> <i>ehhal^o</i> <i>ehhal^o</i>	<i>ehhaliv^oin^h</i> <i>ehhal^othūn^h</i> <i>ehhal^othūn^h</i>

Optional forms, (1), (2), (3), (4), as in *thik^o*; (5) *ehhal^o*; fem. *ehhal^o*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahi, rahiv^o</i> 2. <i>rahi^o</i> 3. <i>rahi^o</i>	<i>rahiv^oi^h</i> <i>rah^ohūn^h</i> <i>rahiv^oin^h</i>	<i>rahi, rahiv^o</i> <i>rah^o</i> <i>rah^o</i>	<i>rahiv^oin^h</i> <i>rah^othūn^h</i> <i>rah^othūn^h</i>

Optional forms, (1) *rah^o*; (2) *rah, rah^ohūn^h, rah^ohik*; fem. *rah^o*; (3) *rahi* is seldom used, *raha* being generally employed instead; (4) *rah^othūn^h*.

B.—Transitive Verb.—*dēkhab*, to see. Root. *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dekh'ba*; (2) *dēkhal*, obl. *dekh'la*; (3) *dēkh'*, obl. *dēkha* or *dēkhāi*.

Participles, *Pres.*, *dekhait*, fem. *dekhait'*; *Past*, *dēkhal*, fem. *dēkhal'*.

Conjunctive Participle, *dēkh' kā* (or *kaī*, or *kai-kā*), having seen.

Adverbial Participle, *dekhitāh'*, on seeing.

Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhī</i> , <i>dekhiai</i> 2. <i>dēkhāi</i> ¹ 3. <i>dekhai</i> ²	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dekhainh'</i> ³	<i>dēkhī</i> , <i>dekhiai</i> " " <i>dēkhāih'</i> "	<i>dekhiaiinh'</i> <i>dekh'thīnh'</i> ⁴

Optional forms, (1) *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; (2) *dekhai* is only used in the simple present, *dēkha* being generally employed instead in the Present Conditional; (3) so also, *dēkhaunh'* is generally employed in the Conditional; (4) *dēkh'thūnh'* is more usual than *dēkh'thīnh'*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gā* is generally added. Thus, *dēkhī-gā*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dekh'bai</i> 2. <i>dēkh'bāh'</i> ¹ 3. Wanting	<i>dekh'bainh'</i> <i>dekh'bahūnh'</i> wanting	<i>dēkhab</i> , <i>dekh'bai</i> " " wanting	<i>dekh'bainh'</i> " " wanting

Optional forms, (1) *dēkh'bē*, *dēkh'bāhāk*, *dēkh'bahik*; fem. *dēkh'bāh'*. The syllable *gā* may be added to any form. Thus, *dēkhab-gā*.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
<i>dekh'tiai</i> ¹ wanting <i>dēkhat</i> , ² <i>dekh'tai</i>	<i>dekh'tiainh'</i> wanting <i>dekh'tainh'</i>	<i>dekh'tiai</i> ¹ " " <i>dēkh'tāh</i> , <i>dēkhātāh'</i> ³	<i>dekh'tiainh'</i> " " <i>dekh'thūnh'</i> ⁴

Optional forms, (1) *dekhitāh'*; (2) fem. *dēkhat'*; (3) fem. *dēkh'tih*, *dēkh'tih'*; (4) *dekh'thīnh'*. The syllable *gā* may be added to any form. Thus *dekh'tiai-gā*.

Imperative, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
<i>dēkhū</i> , <i>dekhiai</i> <i>dēkhāi</i> , <i>dēkhāh'</i> ¹ 1. <i>dēkhian</i>	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dēkhaunh'</i>	<i>dēkhū</i> , <i>dekhiai</i> " " <i>dēkhātāh'</i> "	<i>dekhiaiinh'</i> " " <i>dekh'thūnh'</i>

Optional forms, (1) *dēkhē*, *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; Preterite form, *dekhihā*, be good enough to see; *dēkhal jāh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekhitāh'</i> , <i>dekhitai</i> ¹ <i>dekhitāh'</i> ² 2. <i>dekhait</i> , <i>dekhitai</i>	<i>dekhitaiinh'</i> <i>dekhit'hūnh'</i> <i>dekhitainh'</i>	<i>dekhitāh'</i> , <i>dekhitai</i> ¹ " " <i>dekhitātāh'</i> "	<i>dekhitaiinh'</i> " " <i>dekhit'thīnh'</i> ³

Optional forms, (1) *dekhiti*; (2) *dekhitē*, *dekhit'hāk*, *dekhit'hik*; fem. *dekhitāh'*; (3) *dekhit'thūnh'*. Some people say *dekhaitāh'* instead of *dekhitāh'*, and so throughout.

Present Definite, I am seeing—

Masculine, *dekhait' cāhi*, or *dekhaitcāhi*, and so throughout.

The 3rd person singular is commonly *dekhaitcāh'*.

Feminine, *dekhait' cāhi* or *dekhaitcāhi*, and so throughout.

The verb *thilāh'* may be substituted for *cāhi* throughout.

Imperfect, I was seeing—

Masculine, *dekhait' cāhātāh'* or *dekhaitcāhātāh'*, and so throughout.

Feminine, *dekhait' cāhātāh'* or *dekhaitcāhātāh'*, and so throughout.

The verb *rahi* may be substituted for *cāhātāh'* throughout.

Part. I. cont.—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dek'hai, dek'hai'</i> 2. <i>dek'hai'</i> 3. <i>dek'hai, dek'hai'</i>	<i>dek'hai-k'</i> <i>dek'hai'-kai'</i> <i>dek'hai'-kai'</i>	<i>dek'hai, dek'hai'</i> <i>dek'hai'-kai, dek'hai'-kai'</i>	<i>dek'hai'-kai'</i> <i>dek'hai'-kai'</i>

Group of forms: (1) *dek'hai, dek'hai', dek'hai'*, the form of *dek'hai* is *dek'hai*; (2) *dek'hai, dek'hai', dek'hai'*, *dek'hai'*, fem. *dek'hai'*; (3) *dek'hai, dek'hai', dek'hai'*; (4) *dek'hai'-kai'*.

Perfect, I have seen. Two varieties:—

- (1) Formed by adding *dek'hai*, etc., throughout to all persons of the Past. Thus *dek'hai dek'hai, dek'hai dek'hai*, etc. I have seen.
- (2) Formed by adding the present of the Auxiliary Verb to *dek'hai'*, the Instrumental of the second verbal noun. Thus *dek'hai' dek'hai, I have seen, etc.*

Imperfect, I was seeing. *dek'hai' dek'hai'* (or *dek'hai'*), and so on.

C.—Neuter Verb—*Sūtal*, to sleep.

The *Simple Present* and *Present Conditional* forms are rarely used in Neuter Verbs.

Simple Present, and *Present Conditional*, I sleep, (1) I sleep; *sūtal*, as in the Transitive Verb.

Future, I shall sleep, *sūtal*, etc., as in the Transitive Verb.

Imperative, let me sleep, *sūtal*, as in the Transitive Verb.

Past Conditional, (1) I had slept, *sūtal*, as in the Transitive Verb.

Present Definite, I am sleeping, *sūtal*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sūtal*, etc., as in the Transitive Verb.

Part. I. cont.—		<i>Perfect</i> , I have slept.	
Form 1.	Form 2.	<i>First variety.</i> <i>sūtal' dek'hai</i> , etc., after the analogy of Transitive Verbs. <i>Second variety.</i>	
1. <i>sūtal, sūtal'</i> 2. <i>sūtal'</i> 3. <i>sūtal'</i>	<i>sūtal', sūtal'</i> <i>sūtal'</i>	Form 1.	Form 2.
Options: forms, (1) <i>sūtal'</i> , (2) <i>sūtal', sūtal', sūtal'</i> , <i>sūtal'</i> , fem. <i>sūtal'</i> ; (3) <i>sūtal'</i> , or <i>sūtal'</i> ; (4) <i>sūtal'</i> ; fem. <i>sūtal'</i> ; (5) <i>sūtal'</i> ; fem. <i>sūtal'</i> , <i>sūtal'</i> .		1. <i>sūtal' chhāi</i> 2. <i>sūtal' chhāi</i> 3. <i>sūtal' chhāi</i>	<i>sūtal' chhāi</i> <i>sūtal' chhāi</i>
<i>Plus perfect</i> , I had slept, <i>sūtal' chhāi</i> , etc., as in the <i>Perfect</i> .		Feminine <i>sūtal' chhāi</i> , and so on. Any form of the Auxiliary may be used.	

D.—Verbs whose roots end in *āb*; *pāib*, to obtain; first and third forms only given. *Present Part.*, *pāibait* or *pāit*; *Past Part.*, *pāib*; *Root*, *pāib*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Plus perfect.
1. <i>pāib</i> or <i>pāit</i>	<i>pāib, pāib</i>	<i>pāib</i>	<i>pāitāh</i>	<i>pāib, pāib</i>	<i>pāib' chhāi</i> or <i>pāitāh' chhāi</i>	...
2. <i>pāib</i>	<i>pāibāh, pāibāh</i>	<i>pāibāh</i>	<i>pāitāh</i>	<i>pāibāh</i>	...	...
3. { I. <i>pāibāu, pāibāu</i> III. <i>pāibāh</i>	<i>pāibāu, pāibāu</i> <i>pāibāh, pāibāh</i>	<i>pāibāu, pāibāu</i> <i>pāibāh</i>	<i>pāitāh</i> <i>pāitāh</i>	<i>pāibāu</i> <i>pāibāh</i>	...	...

There include all causal verbs, the verbs *gāib*, to sing, and *āib*, to come, and all Transitive Verbs with infinitives in *āib*, except *khāib*, to eat. Other Intransitive Verbs whose infinitives end in *āib* and *khāib*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	Et.—Irregular Verbs.
1. <i>khāib</i> 2. <i>khāib</i> 3. { I. <i>khāibāu</i> III. <i>khāibāh</i>	<i>khāibāh</i> <i>khāibāh</i> <i>khāibāh</i>	<i>khāitāh</i> <i>khāitāh</i> <i>khāitāh</i>	<i>khāib</i> <i>khāibāh</i> <i>khāibāh</i>	<i>gāib</i> , to go. <i>Past Part.</i> , <i>gāib</i> . <i>karāib</i> , to do. <i>Past Part.</i> , <i>kāib</i> . <i>dhāib</i> , to seize, place. <i>Past Part.</i> , <i>dhāib</i> . <i>dāib</i> , to give. <i>Past Part.</i> , <i>dāib</i> . <i>lāib</i> , to take. <i>Past Part.</i> , <i>lāib</i> . <i>hāib</i> or <i>kāib</i> , to become. <i>Past Part.</i> , <i>hāib</i> . <i>marāib</i> , to die. <i>Past Part.</i> , <i>marāib</i> or <i>marāib</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dēsa hai kañchana purī,
Dēsa bhalā pai bhākhā burī.
Rahatū Maggaha kahatū 'rē',
Tekarā-lā kū marabē rē ?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?¹

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

The ancient kingdom of
Magadha.

contained at different times three famous capital cities. The oldest was Rāja-grīha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-grīha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-grīha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśōka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

¹ Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh ; Area in which Magahī is spoken. also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live Eastern Magahī. side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oriyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Ohhikā-*chhikī* Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oriyā, and is known as Kurumālī, and the other in Western Malda, where it is called Khonṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—		
Patna	1,551,362	
Gaya	2,067,877	
Bhagalpur	7,195	
Monghyr	1,019,000	
Palaman	150,000	
Hazaribagh	1,069,000	
Singhbhum	25,867	
Sarai Kalā State	34,815	
Kharsāwān State	987	
	<hr/>	
TOTAL FOR STANDARD MAGAHĪ		5,926,103
B.—Eastern Magahī—		
Hazaribagh	7,333	
Ranchi	8,600	
Manbhum	111,100 ¹	
Kharsāwān State	2,957	
Bamra State	4,194	
Mayūrbhanja State	280	
Malda	180,000	
	<hr/>	
TOTAL FOR EASTERN MAGAHĪ		318,864
		<hr/>
GRAND TOTAL FOR MAGAHĪ		6,239,967
		<hr/>

For the reasons stated when dealing with Maithili, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahi is the vernacular language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24-Pargannas	12,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,500	
Khulna	200	
Dinajpur	2,900	
Rajshahi	1,100	
Rangpur	200	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,200	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Naakhali	64	
Tippura	400	
Cuttack	80	
Puri	180	
Balasore	170	
Raichur	20,141	
Jashpur State	1,200	Speakers in the North of the District of Jashpur State to be included.
Total	301,481	

Table showing the estimated number of speakers of Magahi within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL	33,365	

NOTE.—Nearly all those are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahi recorded in the above tables :—

Number of people speaking Magahi at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,435
" " " " in Assam	33,365
TOTAL	<u>6,504,817</u>

Magahi is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhman for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-veda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the *Journal of the Asiatic Society of Bengal*, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archaeological Survey of India, and in the present writer's Notes on the District of Gayā.¹

Magahī Literature.

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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CAMPBELL, Sir G.,—*Specimens of Languages of India. Including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Page 60. Lists of Words and Sentences in the 'Vernacular of Patna' and 'of Gayā.'

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language. Part III. Magadhī Dialect of South Patna and Gaya. Part VI. South-Maithil-Magadhī Dialect of South Munger and the Bārh Subdivision of Patnā.* Calcutta, 1883 and 1886.

KELLOGG, the Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated.....the colloquial dialects of.....Magadhā.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahī.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language. Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.*

The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

Written Character.

Pronunciation.

The pronunciation of 'Magahī is not so broad as in Maithili. The letter अ a is usually pronounced like the u in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the a in 'all.' It will then be transliterated ā. Thus मार मारā, beat thou. There is the same confusion of श sh and ण ṇ that we find in Maithili. When not compounded with another consonant, both are pronounced ṇh. The letters स s and ष ṣ are both pronounced like the s in 'sin.'² The vowel आ ā is sometimes pronounced like the a in 'mad.' It is then transliterated ā. Thus मारलक मारलkā. Regarding this sound, and the other vowels, see the remarks under the head of Maithili on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ i and उ u at the end of a word are fully pronounced in Magahī, and not as 'or' as in Maithili.³ A final अ a is not usually³ pronounced in

¹ Calcutta, 1893.

² *Vide ante*, p. 21, for further details.

³ A final a is pronounced in the second person of verbs, as in मार मारā given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The Rule of the Short Antepenultimate applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal'thin*, he (honorific) saw him (honorific), we may have *dekhal'thin*.

The Rule of Attraction closely agrees with that which obtains in Maithilī. If a verbal form ends in *aī* (or *ai*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *ai*) is changed to *āi* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *āi* or *ū*. The letter *ō* is often substituted for *āi*. The following examples illustrate this rule :—

Rām lar'kā-kē mārāl'kaī, Ram beat the child.

Rām toh'rā lar'kā-kē mārāl'kaū, Ram beat *your* child.

Ok'rā gārī-mē kaūn māl haī, What goods are there in his cart ?

Toh'rā gārī-mē kaūn māl haū, What goods are there in *your* cart ?

Dekhal'thin, he has seen His Honour.

Dekhal'thun, he has seen Your Honour.

Okar bhāi āil'thī haī, his brother has come.

Tōhar bhāi āil'thū haī, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *ai*), *āi* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl'kaī* or *mārāl'kaik*; *mārāl'kaū* or *mārāl'knūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha hal'ū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hi*, I am, instead of the very common Maithilī *chhi*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *ai*, *i* to *ai*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor^awā*, (redundant) *ghorauwā*, a horse.

The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

Number.—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghōrā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ā* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrā*, in a horse; *phal*, a fruit; *phalē*, *phalā*: *mālī*, a gardener; *mālīē*, *mālīā*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *satē*, from or by; *lā*, *lā*, *khāīr*, *lāgī*, for; *mē*, *mē*, *mō*, in; *k*, *ke*, *kēr*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal-ak*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *ī* have an oblique form in *lā*. Thus *dekhal*, seeing; oblique form *dekhlā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.							
Nom.	—	<i>ham</i>	<i>tū</i> , <i>tō</i>		<i>ap^ane</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham^arā</i>	<i>tōrā</i>	<i>toh^arā</i>	<i>ap^ane</i>	<i>ek</i>	<i>oh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōrī</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamarō</i>	{ <i>tōr</i> , <i>tōrā</i> , (f.) <i>tōrī</i>	{ <i>tōhar</i> , <i>tohār</i> , <i>tohare</i>	{ <i>ā-kur</i> , <i>ek-ke</i> , <i>apan</i>	{ <i>ō-kar</i> , <i>ek-ke</i> , etc.	{ <i>ō-kar</i> , <i>ek-ke</i> , etc.
Plur.							
Nom.	<i>hamanī</i>	<i>ham^aranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>in^h</i>	<i>un^h</i>

	Wh.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kē</i> , <i>kō</i> , <i>kaun</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>	<i>keu</i> , <i>kōī</i> , <i>kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekarō</i> , <i>kaunō</i>
Gen.	<i>jē-kar</i> , <i>jeh-ke</i> , etc.	<i>tē-kar</i> , <i>teh-ke</i> , etc.	<i>kē-kar</i> , <i>keh-ke</i> , etc.		
Plur.					
Nom.	<i>jē</i> , <i>jinh^akanī</i>	<i>sē</i> , <i>tin^hkanī</i>	<i>kē</i> , <i>kin^hkanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuohū</i> , <i>kuchohū</i> or <i>kuchohū-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tin^h</i>	<i>kin^h</i>		

NOTE.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham^aninh*, *ham^aranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham^anin*, and so on. From *ī*, we have, *in^han^h*, *in^hanī*, *ikh^anin*, *akh^anī*, *ek^hnī*, *in^hkanhī*, *in^hkā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *k^arā*. Thus, *ō-kar*, *ek^arā*; *ō-kar*, *ek^arā*; *jē-kar*, *jeh^a-rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus, *Dat. sing.*, *ek^arā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantive.

Present, I am, etc.

Past, I was, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī¹</i>	—	<i>hī²</i>	—	<i>halū¹</i>	—	<i>halē²</i>	—
2	<i>hē³</i>	<i>hahin⁴</i>	<i>hā⁵</i>	<i>hahun⁶</i>	<i>halē³</i>	<i>hal^ahīn</i>	<i>halā⁴</i>	<i>hal^ahun</i>
3	<i>hai⁷</i>	<i>hahin^a</i>	<i>hā⁷</i>	<i>hāin¹⁰</i>	<i>hal⁵</i>	<i>hal^ahīn^a</i>	<i>halan⁷</i>	<i>hal^athin^a</i>

Optional forms:—

¹ *Hakī*, *hikī*; ² *hiai*; ³ *hā*, *hē*, *hai*, *hahī*, *hakī*; fem. *hī*, *hē*; ⁴ *hahin*; ⁵ *hahū*, *hahū*; ⁶ *hahun*; ⁷ *hā*, *hē*, *hā*, *hā*, *hahai*, *hahī*; ⁸ *hahin*; fem. *hahin*, *hahinī*; ⁹ *hahī*, *hahī*; ¹⁰ *hahin*; fem. *hahin*, *hahinī*.

Optional forms:—

¹ *Halī*; ² *haliai*; ³ *halē*, *halē*, *hal^ahī*, *halē*; fem. *halī*, *halī*; ⁴ *halāh*, *hal^ahū*, *hal^ahō*, *hal^ahū*; ⁵ *halai*, *hal^ahī*; fem. *halī*; ⁶ *hal^a-hīn*; fem. *hal^ahīn*, *hal^ahīnī*; ⁷ *hal^ahī*; fem. *halin*; ⁸ fem. *hal^athin*, *hal^athinī*.

B.—Transitive Verb.—*Dēkhab*, to see. Root, *dēkh*.

Verbal nouns, 1, *dēkhāb*, obl. not used; 2, *dēkhal*, obl. *dekhalā*; 3, *dēkh*, obl. *dekhe*.

Participles, Pres. *dēkhīt*, *dēkhat*, *dekhai*; fem. -*ī*; obl. -*te*; Past. *dēkhal*; fem. -*ī*; obl. -*le*.

Conjunctive Participle, *dēkh* *ke* or *dēkh kar*.

Simple Present, I see, etc. Present Conditional, (if) I see, etc.

Past. I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhā</i> ¹	—	<i>dēkhī</i> ²	—	<i>dekhalā</i> ¹	—	<i>dekhalī</i> ²	—
2	<i>dēkhā</i> ³	<i>dekhalā</i> ¹	<i>dēkhā</i> ⁴	<i>dekhalā</i> ¹	<i>dekhalā</i> ¹	<i>dekhalā</i> ¹	<i>dekhalā</i> ¹	<i>dekhalā</i> ¹
3	<i>dēkhā</i> ⁵	<i>dekhalā</i> ⁶	<i>dēkhat</i> ⁷	<i>dekhalā</i> ⁸	<i>dekhalā</i> ⁹	<i>dekhalā</i> ¹⁰	<i>dekhalā</i> ¹¹	<i>dekhalā</i> ¹²

Optional forms:—

¹ *dēkhā*; ² *dekhalā*; ³ *dēkhā*, *dēkhā*, *dēkhā*, *dēkhā*; fem., *dēkhī*, *dēkhī*, *dēkhī*; ⁴ *dēkhā*, *dekhalā*, *dekhalā*, *dekhalā*; ⁵ *dēkhā*, *dēkhā*; ⁶ *dekhalā*, *dekhalā*; fem., *dekhalā*, *dekhalā*, *dekhalā*; ⁷ *dēkhā*, *dekhalā*; ⁸ *dekhalā*, *dekhalā*; ⁹ *dekhalā*, *dekhalā*; ¹⁰ *dekhalā*, *dekhalā*; ¹¹ *dekhalā*, *dekhalā*; ¹² *dekhalā*, *dekhalā*.

Optional forms:—

¹ *dekhalā*; ² *dekhalā*; ³ *dekhalā*, *dekhalā*, *dekhalā*; fem., *dekhalā*, *dekhalā*, *dekhalā*; ⁴ *dekhalā*, *dekhalā*; ⁵ *dekhalā*, *dekhalā*; ⁶ *dekhalā*, *dekhalā*; ⁷ *dekhalā*, *dekhalā*; ⁸ *dekhalā*, *dekhalā*; ⁹ *dekhalā*, *dekhalā*; ¹⁰ *dekhalā*, *dekhalā*; ¹¹ *dekhalā*, *dekhalā*; ¹² *dekhalā*, *dekhalā*.

Future, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhab</i> ¹	—	<i>dekhalā</i> ²	—	Wanting	Wanting	Wanting	Wanting
2	<i>dekhalā</i> ³	<i>dekhalā</i> ⁴	<i>dekhalā</i> ⁵	<i>dekhalā</i> ⁶	Wanting	Wanting	<i>dekhalā</i> ⁷	Wanting
3	Wanting	Wanting	Wanting	Wanting	<i>dekhalā</i> ⁸	<i>dekhalā</i> ⁹	<i>dekhalā</i> ¹⁰	<i>dekhalā</i> ¹¹

Optional forms:—

¹ *dekhalā*, *dekhalā*; fem., *dekhalā*; ² *dekhalā*, *dekhalā*, *dekhalā*; ³ *dekhalā*, *dekhalā*; ⁴ *dekhalā*, *dekhalā*; ⁵ *dekhalā*, *dekhalā*; ⁶ *dekhalā*, *dekhalā*; ⁷ *dekhalā*, *dekhalā*; ⁸ *dekhalā*, *dekhalā*; ⁹ *dekhalā*, *dekhalā*; ¹⁰ *dekhalā*, *dekhalā*; ¹¹ *dekhalā*, *dekhalā*.

Optional forms:—

¹ *dekhalā*, *dekhalā*; ² *dekhalā*; ³ *dekhalā*, *dekhalā*; fem., *dekhalā*, *dekhalā*; ⁴ *dekhalā*, *dekhalā*; ⁵ *dekhalā*, *dekhalā*; ⁶ *dekhalā*, *dekhalā*; ⁷ *dekhalā*, *dekhalā*; ⁸ *dekhalā*, *dekhalā*; ⁹ *dekhalā*, *dekhalā*; ¹⁰ *dekhalā*, *dekhalā*; ¹¹ *dekhalā*, *dekhalā*.

Past Conditional, (if) I have seen, etc.

	Form I	Form II	Form III	Form IV
1	<i>dekhalā</i> ¹	—	<i>dekhalā</i> ²	—
2	<i>dekhalā</i> ³	<i>dekhalā</i> ⁴	<i>dekhalā</i> ⁵	<i>dekhalā</i> ⁶
3	<i>dekhalā</i> ⁷	<i>dekhalā</i> ⁸	<i>dekhalā</i> ⁹	<i>dekhalā</i> ¹⁰

The Imperative is the same as the Simple Present. Precative Forms are *dekhalā*¹, *dekhalā*², and *dekhalā*³.

Present Indefinite, I see; *dēkha* *hi* or *dēkhe* *hi*, and so throughout, conjugating the Auxiliary Verb.

Past Indefinite, I saw; *dēkha* *halā*, or *dēkhe* *halā*, and so throughout.

Present Definite, I am seeing; *dekhai* (*dēkhīt* or *dēkhat*) *hi*, and so throughout.

Imperfect, I was seeing; *dekhai* (etc.) *halā* and so throughout.

C.—Neuter Verbs.—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *halā* not that of *dekhalā*. Thus 3, Form I, *giral*, he fell. So *girālā* *hai*, I have fallen.

D.—Verbs whose roots end in ā; *pāeb*, to obtain. Pres. Part., *pāwat*, *pāt*.

	Simple Pres.	Future.	Past.	Past Conditional.
1	<i>pāwī</i> or <i>pāwī</i>	<i>pāeb</i>	<i>pāulā</i> or <i>pāilā</i>	<i>pāulā</i> or <i>pāilā</i>
2	<i>pāwā</i>	<i>pāibā</i> or <i>pāibā</i>	<i>pāulā</i> or <i>pāilā</i>	<i>pāulā</i> or <i>pāilā</i>
3	<i>pāwath</i>	<i>pāi</i> , <i>pāt</i>	<i>pāulak</i> or <i>pāilak</i>	<i>pāwat</i> or <i>pāt</i>

Forms containing *au*, like *pāulā*, *pāilā*, are only used in the case of transitive verbs, except *pāeb*, to eat, which does not use such forms. They are never used in the case of the Magahī tract.

E.—Irregular Verbs.

Jāeb, to go; Past Part., *gāl*.
Karab, to do; " *kail*.
Marab, to die; " *mūl* or *mūl*.
Dēb, to give; " *dāl* or *dihal*.
Lēb, to take; " *lāl* or *lihal*.
Hēb, to become; " *hāl*, *hail* to *bhāl*.

BHOJPURI.

*Lāṭhi-mē guṇa bahuta haī,
Naddī nāra agāha jala,*

*sadā rākhīhā saṅga,
tahā bachāwai aṅga,*

*Tahā bachāwai aṅga,
Dushmana dāwāgira,
Kaha Giri-dhara Kabi-rāya,
Saba hathyāra-kē chhāri*

*jhapaṭa kutī-kē mārāi :
hōe tina-hū-kē jhārai.
bāta dādhā yaha gūṭhī,
hātha-mē rākhā lāṭhī.*

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !
Keep a Stick with you alway—
Night and day, well or sick.

When a river you must cross,
If you'd save your life from loss,
Have a stout Stick in your hand,
It will guide you safe to land.

When the angry dogs assail,
Sturdy Stick will never fail.
Stick will stretch each yelping hound
On the ground.

If an enemy you see,
Stick will your protector be.
Sturdy Stick will fall like lead
On your foeman's wicked head.

Well doth poet Girdhar say
(Keep it carefully in mind)
' Other weapons leave behind,
Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, Bhoj¹puri, is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh²sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bibār, although it is at the present lay included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Albā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Jamparan to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name oj³puri.

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bibārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchī Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Ohhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Ohhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards

Bhojpurī compared with the other Bihārī dialects.

the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with

Pronunciation compared.

the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o in hot' colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *aw* in *awol*.¹ This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities.

Standard Bhojpurī.

The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṛē*' for 'he is,' the Southern prefers *bārē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.¹

Western Bhojpuri is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpuri, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpuri,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpuri,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpuri, the following are the principal points of difference in Grammar. In Standard Bhojpuri, the termination of the Genitive is *ke*, with oblique form *kā*; in the Western dialect it is *kā* or *kāṛ*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpuri, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hāiṃṛ*, I am, of the East has become *hauṛ* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpuri than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailṛ* for ‘I did’. In Western Bhojpuri this nasal is dropped in the plural, and we only have *ham kailṛ*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aṛ*. The above are only the most noteworthy points of difference between the two main forms of Bhojpuri. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpuriā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Ohhattisgarhī of the east of the Central Provinces.

Nagpuriā.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadrī and is called by the Mundā tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the 'Madhya-dēśa,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārū who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārū of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard	4,324,298
Northern Standard, viz.—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,500 ¹
Sarwarī	3,358,151 ¹
	<hr/>
TOTAL	6,165,151
Western Dialect	8,939,500
Nagpuriā	594,257
Madhēsi	1,714,036
Thārū Bhojpuri	39,700
	<hr/>
TOTAL	16,776,957

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Domrā.

INTRODUCTION, BHOJPURI.

Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

Selected Districts.

REMARKS.

Selected Districts.	Number of Speakers.
Bardhaman	12,500
Barisal	1,000
Bhutpur	2,200
Chhota Nagpur	40,000
Hooghly	4,000
Howrah	19,000
24 Parganas	23,000
Cuttack	71,000
Nadia	3,000
Jessore	1,500
Moulvibazar	43,000
Khulna	1,600
Dhaka	7,500
Rajshahi	4,000
Barisal	17,500
Bogra	2,400
Faridkot	7,000
Darjeeling	4,500
Jalpaiguri	9,500
Kach-Bihar (State)	4,500
Dacca	11,000
Patilpar	2,300
Backergange	800
Mymensingh	24,800
Chittagong	1,200
Nordhali	162
Tripura	2,200
Bhagalpur	7,406
Cuttack	350
Puri	340
Balawore	920
Jashpur State	200
TOTAL	346,878

Table showing the estimated number of speakers of Bhojpuri within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	2,000	
Naga Hills	150	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL	65,750*	* Nearly all these are to be spoken in English.

The following is, therefore, the total number of speakers of Bhojpuri recorded in the above tables :—

Number of people speaking Bhojpuri at home	20,000,000
" " " " elsewhere in the Lower Provinces	712,875
" " " " in Assam	65,750
Total	20,412,608

Bhojpuri has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpuri area, and the national epic of *Lōrik*, which is also current in the Magahi dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpuri language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word *Pūrbi*, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pārab*, *Pārb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORNEA (*pūrbīyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1552. "Ozaim (Hamayen) Patishah resolved to follow Xerchan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamuna, where on the West bank of the river there is a little called Cunar, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives call PERRA. " *Barter*, IV. ix. B.
1616. " Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PERRA and Patan, the one lying on the East, the other on the West side of the river." Terry, E. 1665, p. 357.
1676. " La Province de Halahua s'appelloit autrefois PERRA " *Thesoret*, v. 197.
1881. "..... My lands were just eight annas a day; And the Company gave me a pension of just eight annas a day; And the Poonerians swaggered about our streets as if they had done it all..... " *After Singh's signature*, by 'Swar' in an Indian paper, the name and date lost.

B.—GRAMMARS AND VOCABULARIES.

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GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihari Language*. Part II,—*Bhojpuri Dialect of Shahabad, Siran, Champaran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces*. Calcutta, 1884.
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KILLICK, The Rev. S. H.,—*A Grammar of the Hindi Language, in which are treated the Colloquial Dialects of..... Bhojpuri,..... etc., with copious philological notes*. Second Edition, Revised and Enlarged, London, 1893.
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- TEGH 'ALI, — *Badmāsh-darpan*. Benares, 1889. A collection of songs in the language of Benares City.

The character in general use in writing Bhojpuri is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Written Character. There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpuri, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ° over the consonant containing this vowel. Others write ° after it. Others write : after it, and others repeat the letter अ *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखँल; by others देखलस; by others देखलः; and by others देखललअ. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ă*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpuri. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The Rule of the Short Antepenultimate occurs in Bhojpuri as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ă*. Thus, the third person Past of *māral*, to strike, is *mar^olas*, he beat, not *mār^olas*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ° above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpuri Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiār form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhē-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpuri has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāīṛ*, *bārī*, or *bānṛ*, is typical of Bhojpuri.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpuri grammar, as shown in the following sketch:—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōṛā*, (long) *ghōṛ^uā*, (redundant) *ghōṛauā*. The long form sometimes ends in *ē* instead of *ā*. Thus, *ghōṛ^uē*. All these forms may have their termination nasalised. Thus *ghōṛ^uā*. The short form may be weak (as *ghōṛ*) or strong (as *ghōṛā*).

Number.—Plural is formed by adding *nī*, *nā*, or *n*, and shortening a preceding long vowel. Thus *ghōṛā*, horse, *ghōṛanī*, *ghōṛanā*, or *ghōṛan*, horses; *ghar*, a house, pl. *gharanī*, *gharanā* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *lōg*, people. Thus *ghōṛā sabh*; *rājā lōg*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ī* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōṛē*, by a horse; *ghōṛī*, on a horse; *phalē*, a fruit, *phalē*, *phalū*: *mālī*, a gardener; *mālīē*, *mālīī*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kē*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar^utē*, by; *khātir*, *lōg*, *lā*, for; *sē*, *lē*, from; *k*, *ke*, *kāi*, of; *mē*, *mō*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōṛak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-kē mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *āl* have an oblique form in *lā*. Thus *dekhal*, seeing; *dekhal^uā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing; *dekhe-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tū</i> or <i>tē</i>	{ <i>raur^uā</i> <i>raurā</i> <i>raurā</i> as nom.	<i>ap^une</i>	<i>i, ilē, iḥā</i>	<i>ū, ō</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham^urā</i>	<i>tohi</i> or <i>tō</i>	<i>toh^urā</i>		<i>ap^unā</i>	<i>chī, chē, iḥā</i>	<i>ohī, oh, ō, ulā</i>
Gen.	<i>mōr</i> , <i>mōre</i>	<i>hamār</i> , <i>ham^ure</i>	<i>tōr</i> , <i>tōre</i>	<i>tohār</i> , <i>toh^ure</i>	<i>rāur</i> , <i>raure</i>	<i>apan</i> , <i>appan</i> , or <i>ap^une</i> .	<i>ch-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham^unī-kā</i>	<i>ham^uran</i>	<i>toh^unī-kā</i>	<i>toh^uran</i>	{ <i>rauran</i> <i>rauran</i> Ditto.	<i>ap^unan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham^unī</i>	<i>ham^uran</i>	<i>toh^unī</i>	<i>toh^uran</i>		<i>ap^unan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing. Nom.	<i>jě, jawan, jaun</i>	<i>sě, tě, tawan, taun</i>	<i>kě, kawan, kaun</i>	<i>kā</i>	<i>keū, kěhu, kaunō</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, kethī</i>	{ <i>keū, kehū, kaunō</i> <i>kek^uro, kathiyo.</i> <i>kek^uro</i>
Gen.	<i>jeh-ke, jě-kar, jek^ure</i>	<i>teh-ka, tě-kar, tek^ure</i>	<i>keh-ke, kě-kar, kek^ure</i>	{ <i>kā-ke, kāhe-ke,</i> <i>kethī-ke</i>	
Plur.					
Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawan, kaun</i>	Anything, something, is <i>kachhu, kuchchho</i> or <i>kuchhuo</i> . Declined like a substantive.	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *uāhī*; of *jē*, *jāhī*; of *tē*, *tāhī*; of *kē*, *kāhī*. For *teh*, we can substitute *tehi* or *tē*; for *oh*, *ohī* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Ek^unī* *inhān*, *inhānā*, *inh^unī*; so *ok^unī*, *unhān*, etc.; *jek^unī*, etc. The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōrī*, *ham^urī*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham^urā*, *tōrā*, *toh^urā*; so also *ek^urā*, *ok^urā*, *jek^urā*, *tek^urā* and *kek^urā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sē*, from me; *ek^urā-sē*, from this, and so on. In the plural they become *ham^uran*, *toh^uran*, *ek^uran*, etc.; thus *ham^uran-sē*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *ai* may be added to the second or third person to show the plural number or respect. Thus *āhāi-āhāi*, your honour etc.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>āhāi</i>)	—	<i>āhāi</i> <i>āhāi</i>	<i>āhāi</i>	(<i>āhāi</i>)	—	<i>āhāi</i> , <i>āhāi</i>	<i>āhāi</i>
2	<i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i>	<i>āhāi</i>	<i>āhāi</i> , <i>āhāi</i>	<i>āhāi</i>	<i>āhāi</i> , <i>āhāi</i> , etc.	<i>āhāi</i>	<i>āhāi</i> , <i>āhāi</i>	<i>āhāi</i>
3	<i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i>	—	<i>āhāi</i>	<i>āhāi</i>	<i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i> , <i>āhāi</i>	—	<i>āhāi</i>	<i>āhāi</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rahāi</i>)	—	<i>rahāi</i>	<i>rahāi</i>	(<i>rahāi</i>)	—	<i>rahāi</i>	<i>rahāi</i>
2	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i>
3	<i>rahāi</i> , <i>rahāi</i> , <i>rahāi</i> , <i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i> , <i>rahāi</i> , <i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i>	<i>rahāi</i>

Sometimes the *h* is dropped. Thus *raī*, I was.

The Strong Verb Substantive is *āhāi*, to become, conjugated regularly.

The Negative Verb Substantive is *nahāi* or *naī*, I am not, conjugated regularly, but only in the present tense.

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman musters in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, viz., Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Ohhikā-ohhikī Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,460,000
Bhagalpur	456,800
Purnea Brāhmans	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithilī dialect used by the Tirhutīā Brāhmans and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhmans, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhmans, and that other higher class people use the Kaithī character :—

कोनोमन्त्रकैहजारेथैबहेनि ३हिमहोईकावापमकहनकोनिसेअँ
 बाहुधनममठिमेमजेहमरहिमाहाममेहमदीयतअन३कनका
 अजनममठिअहिदेनथीनि ५ओकदीनदितातत्रअहेकावशै
 मउकिहुकैकतकदुहोडाठनगेनअउरउउहिबठपनीमेअजनमम
 ठिउजादेनकअअनउमउकिहुमठिकयवबनतअनउहिदेअ
 मेमअकानपठनैकअउरउक्याकनेमहेअनगतैकअउअजाकँ
 उहिदेअकनिबामीमउमेमअकानोशैकोतेवँहैनगानजेउकरा
 अजनमअतमउमेहगबरावनेँअगेँनकैअउरउउहीमिउम
 मेमगबराअततुलैकअअनपेथेवँहैतेतुनअउरकोउकरान
 हिकिहुदेअकअउरअअनउकवाअनउलैकउविशवकैनकजे
 हमबारापकँबनिहबेमउकयायकमअधिकगोशैपकेतहुनिअउर

हमदसममदेही हमअमनावापकनग आउर आउरकनकामकहावेकि
 जेधौवाबुहमधर्मकिबिद्वद् आउरअननक असम्यक् पापकय
 नअवि हमकेहिअननकवशेकहावेक यो गानहिही हमवाअनन
 बनिहाजै कावाअनआउ तअनउठान आउरअननावापकममी
 पवननपानुअननउठकहिबु नकीउकवकपउक्यादमिकेँ दयाके
 नथीहि आउरदोतिकेँ उक्यामवाअननपहि केँ उक्याबुझानेनथीहि
 वेशेअनकाकहैकेहि जेधौवाबुहमधर्मकिबिद्वद् आउरअननकअ
 धर्मपापकयनअवि हमके हिअननकवशेकहावेक यो गानहिही
 पव नुवापअनना लोकमउमकहजथीहि जेमउमउतमबुभरह
 केँ हिनकपहिवरह आउरहिनका हाथमेउठाना रामपनहीनहिबुअ
 अहमनाकनिअहु आउरआनन्दकरी कि एकउ अहमवशेअननबुनमे
 केहिजिअनअवि हेठाअनहु नमेफेबिडहेनअवि आउरअननउ ननक
 निअनकदेनै गलाह

एकजोरेशेअनमेबुनैकअननउअकममीपदवनअननउआउ
 आउरनावकआदअननक आउरअननामेवकमउ नमउककेँअन

नानावजाकैंपुनकैकजेप्राकीमिकैकउद्वनकामकंहनकै
 हिउअपानव०ग०आपनवुमिआउअपानकबाप वउमे
 व कयतनिअविहैहउकीकनकावेगनिगेगपाउनअविपवनुउ
 कोधकैडीतरनहिगताह ऐहउद्वनकबापबाहवजवि कनका
 बुमारेनगताहउवापाकैउउद्वननहिजे देखहमएउक वषम
 अपानकमेवाकवेदीआउकहिउअपानकआछाठलंननवहि
 कैनआउद्वननेहम्माकहिउवागाबावहिदेनजेहमअपाना
 मिमउकमईआनन्द कहितकपवनुअपानकप्रायेष्टाजरे
 शैजेवगाम्भकमईअपानकममनवि आननअविजिंहिआ
 उनअपानउक्यानि मिउ वउठँसेवकवनअवि बाप कनकाक
 हनथीहिजेहवानक तंमदाहमवेमद्विआउवाजकिबु
 हमवअविसैताहमिकक पवनु खानन्द कथन हसितहै
 वउठितुन कथकतप्रागेहवाप्रासुजानवुनकेविहीउनअ
 विहैपानवुनकेविहैनअवि=

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MATTHILĪ DIALECT, KATHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMAṆS.)

को नोमुनु ज्यैकै दुई वेदान्तैणि आहिमेसै द्वाष्टा-वापसौं-काहकेन्नि-देबो-
 वायु-घनसम्पति-मेसौ-देहमन-हिस्सा होरे-सेहमनादिश-नजन-ओहुनका-
 अपन-सम्पति-बाहि-देठ थिन्. थैठिक-दीन-विगठा-उत्तर-द्योष्टका-वेदा-राज-
 छिद्र रेउछाउं-उत्तरदेश-वठेठ-ओम-वातरे-वचपनीमें-अपन-सम्पति-उडा-
 देछ. नजनवोसि-प्रियु नवउं कुउठ-नजन-वाहिदेशमे-महाश्रम-मठेउ-ओन-
 वाउना-उठे शहारे ठगठेउ-आओन-वैजोरे-वाहिदेश-निवासी-रुनेसौं-
 रेउओछाउं-नैठ-देओउना-अपना जिन-सुगेमें-सुगत-वनोवे ठे-पैठे ठे-
 ओन-ओहि-दिमाडि-सौदेमुअन-जोरनद्वैठ-अपनपेद-नै वीहिनकठ-आ-
 ओन-उओनहि-ओउना-प्रियुदेउ-आओन-नजनओउना-ग्यातनैठे-पाविवा-
 उठठे-हमना-वापसै-वनिहानशज-जारेउसौं-अधिउ-चेदीपेठेदेकि-ओनहम-
 अजसौं-मेदेदी-हमअपना-वापस-चांतरे-दारेय-आओन-हुनकाशौं-उहयेकिदे-
 ओनाउ-हमधमिउ-पिउध-ओन-अपेनउ-अध-द-वापेठेठ-हमधेनि-अपेन-
 वेदाउहोवेउ-जोम्यनहिदी-हमना-अपनमनिहान-जोनाजजपारे-नजनपेठेठ-
 आओन-अपना-वाप-शमीप-वठेठ-परीउ-नजनवे-अधउहिदेठ-ओ ओना-
 वापओउना-देजिउं-दओपेठ थिन्-ओन-कोडिउं-वाउना-अनोम-ठपदि-ओ

उनाउआठिथशीक—वेदान्त—उठउंकि—दे—ओवाउ—हमघमिउपिउघ—ओनन
 पनेकअम्यद्वपायैथअदि—हमभेनि—अपनेउ—वेघउरुवेउ—दोयनहिछी—
 परीउ—वाप—अपना—नौउन—शगशो—अरथशीकले—शगशो—उलम—वद्व—पालेउ—
 लिन्का—परिनाउ—आओललिन्का—लथम—ओठी—आओन—परेम—मनहीमहिनाप
 आओन—हमनाठेठिकि—जोई—ओन—आनन्—उनी—उमिउतो—ईहमनवेरा—मुईठ
 द्दठेसेठिनि—पिठठ—अदि—हेनारेठद्वठ—सेठिनि—नेदठअदि—आमान—गजन—ओठि
 ठेकि—आनन्ठेठे—ठगठाल—ओउनदेठेयेश—जेठेठेठेठे—गजन—ओवनप—समीप
 पडवठ—गजनवेवादा—ओन—गावउसद्वल्लुनठउ—आओन—अपना—सेवउ—
 लामेसी—लेउठेअपनाठग—पवाउं—उद्वठेउ—देईजीधजिउ—ओहुनषोसोउउठुठु
 दे—अपनेउ—गोई—आरेठद्वधि—आओन—अपनेउ—वाप—पडउतसव—उठेठेकि
 अदि—परीउवो—क्रीधउं—गीतन—गहिगेठाल—ऐउहुनकावाप—वाएनआदि
 हुनजा—उहापरे—अमठाल—ओपापेउं—उतनदेठधिर—देदेउ—हमरेठेउ—पनन
 सी—अपनेउ—दोयाउंवेकी—आओन—अपनेउ—अपने—उअम्याउ—उठंघन—नहिउठ—
 आओन—अपने—हमनाअहिओ—द्वगजोनहिदेठ—देहमअमना—मित्रसगउ—ठाआन
 न्दअनिगु—परीउअपनेउईवेदा—देवेस्था—सगउसंग—अपनेउ—सम्पानि—जोषेठ
 अदि, देलिआरेठ—अपने—ओज्जा—निमित्त—पडउतसवेउठ—अदि. वापहुनजा
 अरथधीए—पाठउतो—सदा—हमना—संगध—आओन—देउिउ—हमन—अदि—
 गोलन—धिउहु. यरीउ—आनन्ठउतय—हजिन—हेम—एवीगद्वठ—उमिउतो—
 ईगोलन—गोई—मुईठद्वठ—ठेपिपिठठ—अदि—हेनारेठद्वठ—ठेपिनेदठअदि

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT AS USED BY BRĀHMAN'S AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhī. Oh¹-sā ohhoṭ¹kā
A-certain man-to two sons were. Them-from the-younger
 bāp-sā kahā¹kainhī, jē, 'au bābū, dhan-sampatt¹-mē-sā jē
the-father-to said, that, 'O Father, the-property-in-from which
 hamār hissā hōy, sē ham¹rā diyā. Takhan ō
my share may-be, that to-me be-good-enough-to-give. Then he
 hun¹kā apan sampatt¹ bāṭ¹ del¹thinh¹. Thōrek din
to-them his-own property having-divided gave. A-few days
 bit¹lā-uttar chhoṭ¹kā bēṭā sabh-kichh¹-kē (ekatthā kāi),
on-passing-after the-young son everything (together having-made),
 katah¹ dūr dēs chal-gēl; āor ōtah¹ luch¹panī-mē apan
somewhere far country departing-went; and there debauchery-in his-own
 sampatt¹ urā-dēlak. Jakhan ō sabh-kichh¹ kharch kāi
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan oh¹ dēs-mē mahā akāl par¹laik, āor ok¹rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōe lag¹laik, āor ō jāe-kā oh¹ dēsak nibāsī
trouble to-be began, and he having-gone that country-of the-dwellers-
 sabh-mē-sā ek-gōṭāk-otai rahāi lāgal, jē ok¹rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 ap¹nā khēt-sabh-mē sūgar charāba-lāi paṭhaul¹kai, āor ō oh¹
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhīmar¹-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhāit-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo ok¹rā nah¹ kichh¹ dēik. Āor jakhan ok¹rā jñ(gy)ān
and anyone to-him not anything gives. And when to-him, sense
 bhelaik, ō bichār-kailak jē, 'ham¹rā bāp-kē banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā adhik rōṭi pakait-chhainh¹, āor ham bhūkh-sā
eating-of-than more loaves being-cooked-are, and I hunger-from
 maraichhi. Ham ap¹nā bāpak-lag jāeb¹, āor hun¹kā-sā kah¹bainh¹
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap'nek adhyaksh
that, " O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achh'. Ham phēr' ap'nek bēṭā kahābāik ṛ(j)ogy'
sin have-done. I again your-Honour's son of-being-called fit
 nah' chhī. Ham'rā apan banihār jakā rākhal-jāo." ' Takhan ō
not am. Me thine-own labourer like please-to-keep." ' Then he
 uṭhal, āor ap'nā bāpak samip chalal, parantu jakhan ō pharākahi
arose, and his-own father-of near went, but when he at-a-distance
 chhal, kī ōkar bāp ok'rā dēkh'-kai dayā kail'thinh', āor
was, that his father him having-seen compassion made, and
 daurī-kai ok'rā garā-mē lapat'-kai ok'rā chumbā lelt'hinh'.
having-run him on-the-neck having-embraced to-him a-kiss took.

Bēṭā hun'kā kahal'kainh' jē 'au bābū, ham dharmak biruddh āor
The-son to-him said that " O Father, I of-virtue against and
 ap'nek adhyaksh pāp kail-achh'. Ham phēr' ap'nek bēṭā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik ṛ(j)ogy' nah' chhī.' Parantu bāp ap'nā nōkar-
of-being-called fit not am.' But the-father his-own servants-
 sabh-sā kahal'thinh' jē, 'sabh-sā uttam bastra bahār (bāhar) kai
(plur.)-to said that, 'all-than excellent clothes out having-made
 hin'kā pahirābāh, āor hin'kā hāth-mē aūṭhi, paer-mē pan'hi
this-person clothe, and this-person's hand-on a-ring, feet-on shoes
 pahirābā, āor ham'rā-lokani khāi, āor ānand kari; kiek-tā i
put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bēṭā muil chhal, sē phēr' jiul achh'; herāel chhal, sē phēr'
my son dead was, he again alive is; lost was, he again
 bhētal achh'. Āor takhan ō-lokani āna(nd) karāi lag'lāh.
met is.' And then they-people rejoicing to-do began.

Ō-kaṛ jēṭh bēṭā khēt-mē chhalaik. Jakhan ō gharak samip
His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak śabd sun'lak, āor ap'nā
arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē ap'nā lag bajā-kai, puchhal'kaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, 'i kī thikaik?' Ō hun'kā-sā kahal'kainh' jē, 'ap'nek
that, 'this what is?' He him-to said that, 'your-Honour's
 bhāi āel chhathi, āor ap'nek bāp baṛ utsab kailanh'.
brother come is, and your-Honour's father a-great feast has-
 achh': ē hēt' kī hun'kā bēs nirōg pāol-achh'.
made: (for)-this reason that him well safe-and-sound has-found.'
 Parantu ō krōdh kai bhitar nah' gēlāh. Ē hēt' hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar āb' hun'kā bujhābāi lag'lāh. Ō
father outside having-come him to-remonstrate-with began. He
 bāp-kē uttar dēlanh' jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from
 ap'nek sēbā karaichhī, āor kahiō ap'nek ājñ(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
 ullaṅghan nah' kail, āor ap'ne ham'rā kahiō ohhāgar-ō nah'
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap'nā mitra-sabbhak saṅg ānand karitāh'.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap'nek i bēṭā, jē bēśyā-sabbhak saṅg ap'nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampatt' khā-gēl-achh', jēh' āel, ap'ne ok'rā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 baṛ utsab kail-achh'.' Bāp hun'kā kahal'thinh' jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham'rē saṅg chhā, āor jē-kichh' hamar achh', sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh'. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 i tōhar bhāi muil ohhal, phēr' jīul achh': herāel ohhal, phēr'
this thy brother dead was, again alive is: lost was, again
 bhēṭal achh'.'
met is.'

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

सखि चिरंजीवि चंपावती के आभीख, आगालहुमनक जुवानो ओ चीठी सौं अहाँ सभक कुशल हेम बूझल, मन आनंद भेल । श्री लहमी देवि के नेना छोट हैन्हि, जेहि सौं ओकर परवरस होइक से अवश्य कर्तव्य थोक । हुनिका माता नहि ; अहाँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखव ; बकस में हो ६) टा रुपैया हैक, श्री मसाला सभ हैक : से बकस खोलि दुइटा रुपैया ओ आवा २ सभ मसाला लहमी दाइ के अपने चुपे देवैन्हि, दुइटा रुपैया मसाला बकस अपने राखव ; अहाँ लै भोजाओल अछि । कोनो बातक मन में अदेशा मति राखो : जे चीज वस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हैव ॥

श्री समधो जी के प्रनाम ; आगा भोला साहु के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि ; हमार देठा जेहन छयि से खूब जनैहो : जल्दो रुपैया असल कर, नहिं त पोछू पड़ताप्रव । बखारोक धान सभ बेच लेलैन्हि । ग्रह बेकूप के कहाँ तक नोक अकिल हैतैक ॥

श्री बाबू गोविंद के आभीख ।

	रुपैया	अमोठ धारा
रहिकाक पड़ना	२)	२
श्री लहमी दाइ	२)	२
श्री छीटी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikaṭ Durmil Jhā likhit patra.
The-respected Champābatī near (to) Durmil Jhā written letter.

Swast[†].*It-is-well (i.e. may-good-luck-attend-you).*

Chiramjīb[†] Champābatī-kē āśikh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
 jubānī ō-chiṭhī-saū ahā sabbhak kuśal-ohēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
 bhēl. Śrī Lachh[†]mi-Dēb[†]-kē nēnā chhōṭ chhainh[†],
became. The-respected Lakshmi-Dēbī-to. child little is,

jeh[†]-saū ōkar parbaras hoik sē abaśya kartabya thīk. Hunikā
what-(means-) by his support, may-be that surely to-be-done is. To-her
 mātā: nah[†]; ahaī lokanik bharōs tēl kūrak nigāh rahainh[†].
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.

Ēk bakas pathāol-achh[†], sē ahāk hēt[†], ahā rākhāb;
One box I-have-sent, that you-of for, you will-keep-(it);
 bakas mē chhau-tā rupaiyā chhaik ō masālā sabh chhaik; sē
box in six rupees are and spices all are; that

bakas khōl[†] dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh[†]mi
box opening two rupees and half half all spices Lakshmi

Dā[†]-kē ap[†]ne chuppē debainh[†], dai-tā rupaiā masālā bukas
Dāī-to you silently will-give, two rupees spices box

ap[†]ne rākhāb; ahaī lai bhejāol-achh[†]. Kōnō bātak man mē
you keep; you for I-have-sent. Any things-of heart in

andēsā mat[†] rākhī; jē chij bast[†] sabh ahāk noksān
anxiety do-not keep; whatever things property all your injured

bhēl-achh[†], sē sabh pahūchat, takhan ham niśchint
has-been, that all will-reach-(you), then I easy-in-(my)-mind

haib. Śrī sam[†]dhī-jī-kē pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover

Bhōlā Sāh[†]-kē bahut din bhelainh[†], ahā lokani takājā nah[†],
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainh¹; hamār bētā jēhan chhath¹, sē khūb janaichhī;
are-making; my son what-sort, is, that well you-know;
 jaldī rupaia asūl karū, nah¹-ta pichhū pachh¹-tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.
 Bakhārik dhān sabh bēch-lēlanh¹, eh bēkūph-kē kabā-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when
 nik akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

		Rupaia. Rupees.	Amōt dhārā. Mango-conserve slabs.
Rahikā	pahunā	2	2
Of-Rahikā	bridegroom.		
Śrī Lachhamī Dāi		2	2
Respected Lakshmi Dāi.			
Śrī chhōṭī janī		2	2
Respected little girl-folk.			

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli * fruits; open the box and give two rupees and half the fruit to Lakshmi Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi	2	2
For the little girl	2	2

* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

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The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचवाने ॥
 चिकुर गलग जल धारा । सुख-ससि डर जनि रोअण अंधारा ॥
 तितल वसन तनु लागू । सुनि-हुँ-क मानस मन-मथ जागू ॥
 कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥
 ते संकाए भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥
 मनहि विद्यापति भाने । सुपुरुख कवहुँ न होए नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini^{*} karae sinānē,
A-fair-one does bathing,
 heraite hṛidaya harae pacha-bānē.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galae jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi dāra jani. roae ādhārā.
moon-face (in)-fear as-though weeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to)-the-body cling,
 muni-hū-ka mānasa manu-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kucha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tē sākāe bhuja-pāsē,
Therefore in-fear in-the-arm-noose,
 bādhī dharia, ghana urata akāsē.
having-bound clasp, clouds they-will-fly. into-the-sky.
 Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maīna kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (*i.e.*, her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jalā-dhārā, mukha-sasi ḍara jani ro, ae ādhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Titā lara sanātana lāgū, muni-hū-ka mānasa Mana-matha jāgū.

Which means, 'There (on her bosom, or Hara,³) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Kṛishṇa, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

² *I.e.*, verb. *sap. sat.*

³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BÔDH'S HARI-BANS.

कतो प्रकदिवस जखन बिति गेल । हरि पुनु हथगर गोड़गर भेल ॥
 से कोन ठाम जतै नहिँ जायि । कै बेरि अंगनहुँ सौँ बहरायि ॥
 हार उपर सौँ धरि धरि आनि । हरखित हसथिजसोमति रानि ॥
 कोसल चलथि मारि कहूँ चाल । जसोमति काँभेल जिवक जँजाल ॥
 कै बेरि आगि हाथ सौँ ह्योनु । कै बेरि पकलाह तकला वोनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibasa jakhana bitī-gēla,
Some days when they-passed,
 Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became.
 Sē kona ṭhāma jatai nahī jāthi,
That what place where not he-goes,
 Kai beri āgana-bū-sō baharāthi.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathī Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaka jājala.
Jasōdā-to he-became of-life the-worry.
 Kai beri āgi hātha-sō chhīnu,
How-many times fire his-hand-from she-snatches,
 Kai beri pakalāha takalā bīnu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babo) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she over and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिअ बिचारी । अभिनव विरह बेआकुलि नारी ॥
 नलिन सयन नहिं भावे । तनि पय हेरइति दिवस गमावे ॥
 केओ चानन कर लेपे । केओओ कहइ जित रहस सँछेपे ॥
 कोन परि करति निवाहे । 'सित-कर किरन सतत कर दाहे ॥
 तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥
 भानु-नाथ कवि भाने । रस बुझ महँसुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichārī,		
<i>O-Kṛishṇa</i>	<i>understand</i>	<i>having-considered,</i>		
abhinaba	biraha	beākuli	nārī.	
<i>fresh</i>	<i>severance</i>	<i>distraught</i>	<i>the-lady.</i>	
Nalina	sayana	nahī	bhābē,	
<i>Lotus</i>	<i>bed *</i>	<i>not</i>	<i>pleases,</i>	
tani	patha	herāṭi	dibasa	gamābē.
<i>his</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>she-passes.</i>
Keo	chānana	kara	lēpē,	
<i>Some</i>	<i>sandal</i>	<i>do</i>	<i>anointing,</i>	
keao	kahai	jīu	rahala	sāchhēpā.
<i>some</i>	<i>say</i>	<i>life</i>	<i>was</i>	<i>in-danger.</i>
Kona	pari	karati	nibāhē ?	
<i>What</i>	<i>on</i>	<i>will-she-make</i>	<i>recourse?</i>	
Sita-kara	kirana	satata	karu	dāhē.
<i>Moon</i>	<i>rays</i>	<i>continually</i>	<i>do</i>	<i>burning.</i>
Tapa	jani	karai	sakāmē,	
<i>Austerities</i>	<i>as-it-were</i>	<i>she-does</i>	<i>zealously,</i>	
nisa	dina	japaṭi	raha	tasu nāmē.
<i>night</i>	<i>day</i>	<i>muttering</i>	<i>she-remains</i>	<i>his name.</i>
Bhānu-nātha	kabi	bhānē,		
<i>Bhānu-nāth</i>	<i>poet</i>	<i>sings,</i>		
rasa	bujha	Mahesura	Singha	sujānē.
<i>sentiment</i>	<i>understands</i>	<i>Mahēśvara</i>	<i>Simha</i>	<i>the-wise.</i>

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distaught is the lady by the fresh severance.
Even a bed of lotuses pleases her not. On his (i.e., thy) path gazing does she
pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say
she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn
her.

She is, as it were, performing austerities with but one fixed desire, and night and
day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahāśvara Simhā understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form
of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will
be noticed that the principal differences are that in the first place the vocabulary is not
so sanskritised, and, in the second place, that the forms of the verb which end in *nā'*,
and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

¹ *Tasu* is an old or poetical form of the genitive, equivalent to *fakar*.

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुई वेठा रहैक । छोटा वेठा बाप सौं कहैकैक जे बाप हमन हिससा सभ बन दै दह । बाप ओकन हिससा बन बाटि देकैक । थोके दिन पन छोटा वेठा अपन सभ बन एकट्ठा कै वढ़ी दून देस यठि गेठ । ओन अपन सभटा बन कुकाम में ओहा देक । ओकन सभ बन जयन ओहा गेठैक, ओही देस में वढ़ गानो अकाठ पढ़ै । जयन ओ ओही देस में एक गोटाक ओही गाम सुगन यजैवा पन नोकन रहै । ओकना सुगनक पैवाक नूसो ने पैवा ठै भेटै । जयन ओकना होस भेटैक भोग पढ़ै जे हमना बापक ओही गाम कौक नोकन अछि जकना या पो के अधिक बन यजैकैक । हम एन नूपें भजैक । हम बापक ओन जाएव कहै जे हम गोहन ओ मगावानक वढ़ अपनाय कैठ । हम गोहन वेठा कहैवाक जोग नहि छिऔ । हमना गौ अपना ओहि गाम नोकन नाय । ई सभ बाप मन में गनि बापक ओन यठठ । बापक ठग पहुंयठ । ठेकिन जयन सुनकहि छठ ओकन बाप देयिगहि ममक ठेठ ओकना दिस जठठे यठठै, ओकना गाननि में ठग के युम्वा ठेठैक । वेठा कहैकै जे बाप हम गोहन मगावानक वढ़ अपनाय कैठहु गौ हम गोहन वेठा कहैवा जोग नहि छी । ओकन बाप यहि पन अपना नोकन के कहैकै जे थूव नीक २ गुआ ठा, एकना पहना, औंठी हाथ में दही, पनहो से पहना दही । मोटाएठ वाछा ठा के मान जे हम सभ या पो के थुसी कनी । कियैक गौ हमन वेठा भनि के जी ऐठै । ई वेठा हेना गेठ छठ से सेन भेटठ । ई कहि सभ थुसी कन ठाठठ ।

जयन ओकन वढ़का वेठा थैगसौं बन अवैण रहै, बनक नपदीक नाय ओ गान सुनठक । अपना नोकन सौं पुछठकै जे आई की छिएक जे नाय गान होखैक । ओ सभ कहैकैक जे गोहन माई आएठ अछि नीके जेका ऐठै है गौ गोहन बाप एक मोटाएठ वाछा मनठक है । गहि पन ओ एमसाए गेठै, आगन नहो गेठ । जयन ओकन बाप वाहन आवि ओकना नेहोना कन ठाठै । ओ अपना बाप सौं कहैकैक जे एके दिन सौं हम गोहन सेवा कैठिऔ गोहना कहठा सौं कोनो काज वाहन नहो

जैठ, गैशो गों हमना कहिओ वक्रीक वय्यो ने पाए ठै देहठ जे हम अपना दोस
 समक संगे पुसी जनिगहुं । ठेजिन गोहन ई वेठा जे अपन सम धन नडोवाजो में
 ओहा कं आएठ अखि गजना ठै गों मोटाएठ वाक्का मानठ अखि, वाप कहठकै, वेठा
 गों हमहम हमना संगे नहैकै, जे किछु धन हमना अखि से सम गोहने बिओक ।
 हमना समके पूव पुसी कन वूह जे गोहन मारि मनि कं सेन जो एठौ अखि ।

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ēk	gōtā-kē	dui	bēṭā	rahaik.	Chhoṭ'kā	bēṭā	bāp-saū		
<i>One</i>	<i>person-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>son</i>	<i>father-to</i>		
kahal'kaik	jē,	'bāp,	hamar	hissā	sabh dhan	dāi	dāh.' Bāp		
<i>said</i>	<i>that,</i>	<i>'Father,</i>	<i>my</i>	<i>share</i>	<i>all</i>	<i>wealth</i>	<i>having-given</i>	<i>give.'</i>	<i>Father</i>
ō-kar	hissā	dhan	bāṭi	del'kaik.	'Thōrek	din	par	chhoṭ'kā	bēṭā
<i>his</i>	<i>share</i>	<i>wealth</i>	<i>dividing</i>	<i>gave.</i>	<i>A-few</i>	<i>days</i>	<i>on</i>	<i>the-younger</i>	<i>son</i>
apan	sabh	dhan	ekatṭhā	kāi	baṛi	dūr	dēs	chali	gēl.
<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>making</i>	<i>very</i>	<i>distant</i>	<i>country</i>	<i>going</i>	<i>went.</i>
Ōt	apan	sabh-tā	dhan	ku-karam-mē		ohā-dēlak.		Ō-kar	
<i>There</i>	<i>his-own</i>	<i>entire</i>	<i>wealth</i>	<i>bad-deeds-in</i>		<i>he-wasted.</i>		<i>His</i>	
sabh	dhan	jakhān	ohā-gelaik,	ohi	dēs-mē	baṛ	bhāri		
<i>all</i>	<i>wealth</i>	<i>when</i>	<i>was-wasted,</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>heavy</i>		
akāl	paṛ'lai.	Takhan	ō	ohi	dēs-mē	ēk	gōṭāk	ohi-ṭhām	
<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>	<i>that</i>	<i>country-in</i>	<i>a</i>	<i>person's</i>	<i>near</i>	
sūgar	charaibā-par	nōkar	rahal.	Ok'rā	sugarak	khaibāk			
<i>swine</i>	<i>feeding-on</i>	<i>servant</i>	<i>remained.</i>	<i>By-him</i>	<i>of-swine</i>	<i>of-feeding</i>			
bhūs-ō	nē	khaibā-lāi	bhēṭai.	Jakhan	ok'rā	hōs	bhelaik,	mōn	
<i>chaff-even</i>	<i>not</i>	<i>eating-for</i>	<i>was-got.</i>	<i>When</i>	<i>to-him</i>	<i>senses</i>	<i>became,</i>	<i>consideration</i>	
aṛ'lai	jē,	'ham'rā	bāpak	ohi-ṭhām	katek	nōkar	aohhi,	jak'rā	
<i>appened</i>	<i>that,</i>	<i>'my</i>	<i>father's</i>	<i>near</i>	<i>how-many</i>	<i>servants</i>	<i>are,</i>	<i>to-whom</i>	
	khā-pi-kā	adhik	dhan	bachai-chhaik;	ham	ēta	bhūkhē		
	<i>having-eaten-(and)-drunk</i>	<i>much</i>	<i>wealth</i>	<i>remains-over;</i>	<i>I</i>	<i>here</i>	<i>by-hunger</i>		
marai-ehhi	Ham	bāpak	ōt,	jāeb,	kah'bai	jē,	"bam	tōhar	ō
<i>am-dying.</i>	<i>I</i>	<i>father's</i>	<i>there</i>	<i>will-go,</i>	<i>I-will-say</i>	<i>that,</i>	<i>"I</i>	<i>of-thee</i>	<i>and</i>
Bhag'bānak	baṛ	ap'rādh	kail.	Ham	tōhar	bēṭā	kahaibāk	jōg	
<i>of-God</i>	<i>great</i>	<i>sin</i>	<i>did.</i>	<i>I</i>	<i>thy</i>	<i>son</i>	<i>of-being-called</i>	<i>worthy</i>	
nah'	ehhian.	Ham'rā	tō	ap'nā	ohi-ṭhām	nōkar	rākhā."		
<i>no!</i>	<i>am-by-thee.</i>	<i>He</i>	<i>thou</i>	<i>thine-own</i>	<i>near</i>	<i>a-servant</i>	<i>keep."</i>		
I-sabh	bāt	man-mē	ṭhān,	bāpak	ōta	chhal.	Bāpak		
<i>These</i>	<i>words</i>	<i>mind-in</i>	<i>having-resolved,</i>	<i>father's</i>	<i>there</i>	<i>he-went.</i>	<i>Father's</i>		
lag	pahūchal.	Lēkin	jakhān	pharakā-hi	chhal,	ō-kar	bāp		
<i>near</i>	<i>he-arrived.</i>	<i>But</i>	<i>when</i>	<i>at-a-distance-even</i>	<i>he-was,</i>	<i>his</i>	<i>father</i>		

dekhitāh' mam'tak lēl; ok'rā dis jal'di chal'lai; ok'rā gar'dan'-mē
on-seeing compassion took; his direction quickly he-went; his neck-on
 lagā-kā chumbā kiss bar great ap'rādh kailāh'. Taī ham bāp, I
having-stuck Bhag'bānak of-God The-son said that, Father, I
 tōhar of-thee kahaibā (of)-being-called jōg nah' not chhi.' O-kar bāp ap'nā nōkar-kē
of-Bhag'bānak said. that, 'very good good garment bring, on-this-(person) put-on;
 kahal'kai jē, 'khūb nik good nuū lā, ek'rā pahirā;
said. that, 'very good good garment bring, on-this-(person) put-on;
 aūṭhi hāth-mē dahī; pan'hi-sē pahirā-dahī; moṭācl bāchhā lā-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought
 mārā, jē ham-sabh we bēṭā mar'-kā having-eaten-(and)-drunk khusī happiness kari.
kill, that ham-sabh we bēṭā mar'-kā having-eaten-(and)-drunk khusī happiness kari.
 Kiyāik-tau hamar bēṭā bhēṭal.' jī-ailai; i bēṭā herā-gēl-
Because: my son having-died has-come-to-life; this son had-been-
 chhal, sē phēr bhēṭal.' jī-ailai; i bēṭā herā-gēl-
lost, he again has-been-got. This saying all happiness
 kara lāgal. bhēṭal.' jī-ailai; i bēṭā herā-gēl-
for-making began. has-been-got. This saying all happiness
 Jakhan ō-kar bāp-kā bēṭā khēt-saū ghar abnit-rahai, gharak
Then his elder son the-field-from home was-coming, of-the-house
 naj'dik nāch ō gān sun'lak. Ap'nā nōkar-saū puchhal'kai je,
near dancing and singing he-heard. His-own servant-from he-asked that,
 'āi kī chhiaik, jē nāch gān hoi-chhaik? Ō-sabh kahal'kaik
'this what is, that dancing singing is-occurring? They said
 jē, 'tōhar bhūi āel achh'; nikē jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ōk 'moṭācl bāchhā calf mār'lak-hai.' Tāh-par ō tam'sāe-gelai,
father a fatted calf has-killed. That-on he became-angry,
 āgan nāh' gēl. Takhan ō ap'nā bāp bāhar ōb' ok'rā
to-the-inner-court not went. Then his own father outside having-come to-him
 nehōrā kara lug'lai. Ō ap'nā bāp bāhar ōb' ok'rā
entreaty to-make began. He his own father outside having-come to-him
 din-saū ham tōhar sēbā kail. Taiō tōh'rā Thy ham
days-from I thy service did-for-thee. Thou gavest, that I
 bāhar nah' kail, I-did, nē kbāe-lāi dēlāh, jē ham
outside not I-did, nevertheless eating-for might-have-made. But thy
 bāchh-ō the-young-one-even khusī happiness might-have-made. But thy
 saṅgē with happiness might-have-made. But thy

sabh dhan randī-bāji-mē ohā-kā āel achhī. tak'rā-lai tō
all wealth harlotry-in having-squandered come is, him-for thou
 moṭāel bāchhā mar'lā-achhī. Bāp kahal'kai, 'bēṭā. tō har-dam
the-fatted calf has-killed. The-father said. 'son. thou always
 ham'rā sang rahai-ehhai. Jē-kichh' dhan ham'rā achhī, sē sabh tohar-ē
we with remainest. Whatever wealth to-me is, that all thing-even
 ehhaiuk. Ham'rā-sabh-kē khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi mar'-kā phēr jī-sila-achhī.
brother having-died again has-come-to-life-for-thee.'

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā*, *haĩ*, *hā*.

In the third person, Form I either drops all terminations, or else take one of the following,—*ē*, *ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē*, *āt*; fem. *īt*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh*, *ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō</i> , <i>bai</i> , <i>baik</i>	<i>ab</i>	<i>bainh</i> .
2	<i>bē</i> , <i>bē</i> , <i>baĩ</i> , <i>baĩ</i> , <i>bhē</i> , <i>bhaĩ</i> , <i>bhē</i> , <i>bhik</i>	<i>bāh</i> , <i>bā</i> , <i>bhau</i> , <i>bhauk</i>	<i>bhumh</i> .
3	<i>at</i> , <i>tai</i> , <i>taik</i> ; (Fem.) <i>aiĩ</i>	<i>tanh</i> (Fem. <i>tiuh</i>), <i>tā</i> (Fem. <i>tĩ</i>), <i>tāt</i> (Fem. <i>tĩt</i>), <i>tatĩ</i> .	<i>thinh</i> , <i>thanĩ</i> .

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē*, *ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ah*, *ah*, *eh*, *yeh*, *ya*, *ha*, *ekai*.

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achhĩ*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōl*, as well as the *bhēl* of Standard Maithili.

AUTHORITY—

GEIERSON, G. A.—*Seren Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepūr subdivision of Bhagalpūr.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chāl*, having gone; *pair* for *par*, having fallen, and *bāē*, i.e., *bāĩ*, for *bāĩ*, having divided. Note, also, the form *kar-kāi-kō*, having done.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुई बेटा छथै । छोटका बेटा अपना बाप के कहलै कि
 हमन हिस्सा बन बाँट देअ । ओकर बाप इनो मार के बन बाँट देलै ।
 कुछ दिनक बाद छोटका बेटा बन सब जमा करि कै को कोनो आउन मुमुक्त
 के बैठ देलै । एव आपन बन सब सौधीनिक पाछा वेनबाद कै देलै
 जयन जे सब पयस कै देलै एव ओने वैठ अकाठ पैठ गेलै । एव जे आदमी
 गरीब होबै लागल । एव अहन में कोनो आदमी कोने जे नोकर रहि गेल ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Chhoṭ'kā bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
 kahal'kai ki, 'hammar hissā dhan bāṭē dēā.' Ōkar bāp dūnō
said that, 'my share wealth having-divided give.' His father the-two
 bhāi-kē dhan bāṭē del'kai. Kuchh' dinak bād chhoṭ'kā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
 sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
 sab saukhinik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
 onē baiṛ akāl pair gelai. Tab ū ād'mī garib hōwāi lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
 Tab sahar-mē kōno ād'mī kōtē ū nōkar rah'gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

SPECIMEN II.

A FOLK-TALE.

फोए - गांव - में - एगो - जोरहा - १५ + नव - ७ - कमायन -
 कमायन - एह - पगुएह - गुँआ - जोर - फौफ - नव -
 अपना - मौगी - से - कहोफ - फि - है - गुँआ - से - हम -
 नैस - मोठ - ठेव - आग - ओफा - दूध - दही - पाएल -
 ओइया - जोरहा नीआ - कहोके - फि - हमूँ - दूध - दही
 ठेइए - पगिह - काल + ३ - वाग - सुनि - के - जोरहा -
 लिसिआए के - ओफा - नव - मागि - माग के - आग -
 कहोके - फि - हम - दूध - दही - नैवेन - फौमइ
 ३ - ठेइए - पगिनी + नैय - ओफा - मौगी - २ सिके -
 ठेइए - यठे - नव - जोरहा - ओफा - पावु - पावु
 जिगावै - ठे - यठे - नायन - नायन - अपना - मसुगा
 जोर - नव - ओफा - साग - ओफा - से - पुवठके -
 फि - नो - फइ - नैठे - मए - नैय - ७ - जोरहा -

फइठफै - फि - इम-न - गोइते - रिआं - औं ठौं अइ-
 नव - ओफा - सा - ओफा - सें - आवै फे - डाठ -
 पूवै ठागठै - नव - खिल - वाग - वगए - वगए - फे - फइठफै -
 गैप - ओफा - सा - ओफा - वा - मागि - मागठफै -
 आ - फइठफै - फि - औं ते - गोइते - जैस - इम - दादी -
 गेठ - किम - ठगानै - अरि - गैप - ठ - जो ठइवा -
 फइ - ठागठै - फि - ओं एइ - एअने - न - इम -
 जैसि ओ - न - ठेठौं अवर - गोइते - दादी - फे सें -
 ठगानै - गैप - ओफा - सा - फइ ठागठै - फि -
 ओ - पुवफ - जैस - गो - ठेठौं नै - नव - इम - गरिग -
 दूध - फइ सें - जेठफै - जे गो - ओफा - मा - पीठ
 गा गी - गगन - फे ठइ - अवर - नव - जो ठइवा -
 पुइठफ - आ - अपना - वहुफे - डाठ - पफनि -
 ठेठफ - आ - दुग - जेफनि - अपना - वा - आएठ -
 आ - मुअ - सें - गइ - ठागठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol'hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand'rah rupaiā jaur kailak, tab ap'nā maugī-sē kah'lak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 'ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī kbāeb.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
 Oi-par jolah'niā kahal'kai ki, 'ham-hū dūdh dahī laihar
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
 paṭhāel karab.' Ī bāt suni-kē jolah'wā khisiāe-kē ok'rā
sending will-do.' This word having-heard the-weaver having-become-angry her
 bar mārī mārāl'kai, ār kahal'kai ki, 'ham-ta dūdh dahī
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre
 khaibē na kaili-ah, i laih'rē paṭhaiti.' Tai-par
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on
 ōkar maugī rūsi-kē lahirā chal'lai. Tab jolah'wā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
 ok'rā pāchhu pāchhu phirābāi-lēl chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok'rā-sē puchhal'kai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
 ki, 'Tō kahā aillē-achh?' Tai-par ō jolah'wā kahal'kai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
 toh'rē hiā ailaū-ah.' Jab ō-kar sār ok'rā-sē ābāi-ke
to-you only-here have-come.' When his brother-in-law him-from coming-of
 hāl pūchbe lāg'lai, tab ō sah bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal'kai. Tai-par ō-kar sār ok'rā bar mārī mārāl'kai, ār kahal'kai
told. That-on his brother-in-law him a-great beating bent, and said
 ki, 'aī-rē! tōhar bhaīs hamar tāfi rōj kia ujārai-ah?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolāh'wā kahē lāg'lai ki, 'āe-hō, ekh'nō-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
 na lelaū-aohh. Tōhar {āṭī kuisē ujārai-ohha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
 kahāi lāg'lai ki, 'arē bur'bak, bhaīs tō lēlē nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
 kahā-sē bhejhal'kau jē tō ok'rā mār pīt gāri gañjan
where-from sent-of-thine that you her beating striking abuse distress
 kail'hī-aohh?' Tab jolāh'wā bujh'lak, ā ap'nā bah'-ko hāth pakar'
have-done?' Then the-weaver understood, and his-own wife's hand seizing
 lēlak, ā dun' bēkat' ap'nā ghar ācl, ā sukh-sē rahāi
took, and the-two persons their-own house came, and happiness-will to-remain
 lāgal.
began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāōwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hamē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *tōh^{re}*, thy. The Honorific Pronoun of the second person is *ap^{re}*, *iḥā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *iḥāy*, *ethī*, or *ithī*, this, and *ū*, *icē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak^{ra}* or *jēk^{ra}*; *tak^{ra}* or *tēk^{ra}*; and *kak^{ra}* or *kek^{ra}*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak^{ro}*, *kek^{ro}*, or *kek^{rahan}*. Anything, something, is *kuchh* or *kuchh^a*, oblique, *kuchh*, *kuchh^a*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithilī, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	\tilde{a} , \bar{o} , $a\tilde{u}$, $\bar{a}\tilde{u}$, or \tilde{a}	i , iai .
2	\bar{a} , \bar{e} , \bar{e} , or $a\tilde{i}$	\bar{a} , $h\bar{a}k$, $hauk$.
3	ai , aik	at .

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	bai , $b\tilde{o}$ or $ba\tilde{u}$	ah , $b\tilde{i}$.
2	$b\bar{a}$, $b\bar{e}$, $b\bar{e}$, $ba\tilde{i}$, $bh\bar{e}$, or $m\bar{e}$	$b\bar{a}$, $b\bar{e}h\bar{a}k$, $bhauk$.
3	at , tai , it , $itai$, tah , $itah$	...

ibai, *ibō*, etc., may be substituted for *bai*, *bō*, etc., thus resembling the Bengali form. Eastern Maithilī *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithilī, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *ain*. These are the only relics of the second and fourth forms of Standard Maithilī.

AUXILIARY VERBS—

The initial *h* of the Standard Maithilī *kai*, he is, is dropped, and we have *ai*. This verb forms a future, *kaibai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithilī. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithilī ends in *al*, thus, *dēkhal*, seen. In Eastern Maithilī it may also end in *il*. Thus, *dēkhil*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh^hlai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIFFITH, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Mithil-Bangālī Dialect of Central and Western Purnia*. Calcutta 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

INDO-ARYAN FAMILY.

MAITHILI DIALECT (EASTERN VARIETY).

BIHAR

EASTERN GROUP.

(CENTRAL AND WESTERN PUNE.)

SPECIMEN I.

ऐउगीचउ ईवेचाहैव पौंउगामेशे धोचठा चापशे
 उहउ उद्येवाग हग वय्या लेशमपन होरन हग
 देदा नय्यगाठ पौंउग शमपन पांदा देउठै औरथोड़ै
 एन वानठेशे धोचठावेदा शनै पद्येगठे हुइदेश वठगै
 और वौते अपन शमपन पुपनगामे उइठै औरनय्यगा
 शनै उइरविठठ उदेशमे गग अठाठ गेठै और
 पमगामे गगे ठगठ नय्यगा उदेशउ रिउयगाउठ पठगा
 पठइठठ उअपन व्येराचमे उगग यावे गेठठठै और
 पौंउग मग नहै के उवाठठशय गेठगग व्याखै अपन मे
 गगे ठोह पौंउग गग है नहै नय्यगा वायाठठ उहग
 पाप ठगे उगगा पगागा ठगैध और एन प्रियमगैधा
 एन उमिठ अपन पाप ठगै जेवै और पौंउग उइवै उइ
 पाप एगगे चगमानशे और गोहग शमगे अपगचठैधगै

ઐવં અવં દેવોડા નદં કુચેડા નોદા વેદા કૃષ્ણેદોન
 દાદા નોદે અવન વળાદાનંદા વળાવદા વળાઉદે અવન
 વાવડ ઠગ વળે ઐવડ નેવળા અવૈવે કૃષ્ણેદોન દેવોડા
 વૈવડ વાવડે દાદા નેવે ઐવ દોદા વૈવડા ગળે ઠગ
 કૃષ્ણે ઐવ વળા વળેવે વેદાવૈવડા કૃષ્ણે વળે

વળાવળેવે ઐવોવોવોવે અવળાવ કૃષ્ણે ઐવ
 અવ દેવોડાનંદા કુચેડા નોદા વેદા કૃષ્ણેદોન અવન
 વૈવડા રાવરો વૈવડા વાવ કૃષ્ણે કૃષ્ણે નાવળાવ
 નાવળાવળા ઐવ વૈવડા વળાવળેવે ઐવ વૈવડા વળે
 અવળા ઐવ વૈવડે વળા વળાવળે દેવોડા ઐવ વળે
 ઐવ નાવ નેવેવે નેવે ને દાદા દેવોડાવે અવળાવળે
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ଗଣ୍ଡଗିଠି ତେ-ଗାମୀ ମାଗଣାଶେ ପାମାବୌଡ଼ା ପଢ଼ାଏଡ଼ି ପୌଡ଼ା
 ପୋଚଠି ପୌଡ଼ା ଡାମାମି ପାମାଶେ ଡ଼ାଠି ତେବ୍ୟ ନ଼
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 ଛାଡ଼ ଗଣ୍ଡ ଗୋଡ଼ା ମେଧା ରେଡ଼ା ପଞ୍ଚନା ପଞ୍ଚେ ଗାଁ ଦେବି
 କେଶବନ ଗାବେଡ଼ି ଶେ ମାଡ଼ି ଘର ମନାମାଁ ଶ୍ରୀମା ପାମା
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[No. 9.]

INDO-ARYAN FAMILY.

-EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ek gōṭā-kē dui bēṭā rahain. Ok'rā-mē-sē chhoṭ'kā bāp-sē kah'lak ke, 'hō bāp, hamar bakh'rā jē sampat hōetah ha'mrā dē-dā.' Tekh'ni ū ok'rā sampat bāṭ' del'kai. Aur thōrek dīn bīṭ'lē-sē chhoṭ'kā bēṭā sabhai baṭōr-ke dūr dēs chal gelai, aur otē apan sampat luch'pani-mē burail'kai. Aur jekh'ni sabhai burāe chukal ū dēs-mē bhāri akāl bhelai, aur ū bip'ti-mē gire lāgal. Takh'ni ū dēsak ēk dhanikak paṭhaṅgā' pakar'lak. Ū apan khēt sabh'-mē sūgar charābe bhejal'kain, aur ok'rā man rahai ke ū chhil'kā sab jē sūgar khāe-chhai apan pēṭ bharē. Kōi ok'rā nahī dai-rahai, takh'ni bichār'lak ke, 'hamar bāp kanē ket'nā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhī-ke apan bāp kanai jaibai, aur ok'rā kah'bai ke, "hō bāp, hammē Bhag'mān-sē aur toh'rā sām'nē ap'rādh kail-chhihaun, aur ab i jōkar nahī ke phēr' toh'rā bēṭā kah'lai-haun. Ham'rā tōhē apan banihār nābat banābāh." Tab uṭhī-ke apan bāpak lag chalal, aur ū jekh'ni phar'kaī rahē ke ok'rā dekhī-ke ōkar bāp-kē dayā bhelai; aur daup'-ke ok'rā gallā lagāe lel'kai; aur bahut chumalkai. Bēṭā ok'rā kahal'kai, 'hammai Bhag'mān kanē aur toh'rā kanē ap'rādh kailāū, aur ab i jōkar nahī ke phēr' tōhar bēṭā kah'lai-haun.' Apan naukar sab-sē ōkar bāp kahal'kai ke, 'nik nik bastar nikāl' ānāh, aur ok'rā pinhābhauk; aur ok'rā hāth mē āguṭhī, aur pair-mē jutā pinhāe dahauk, aur ham khaīa, aur nik manaiā, kiē jē hamar i bēṭā (muil) rahē, ab jīl chīe; herāel-rahē ab milal-chhē.' Tekh'ni ū khusi kare lāgal.

Aur ōkar bar'kā bēṭā khēt-mē rahai. Jakh'ni gharak lag ailaik gīt aur nāchak sabad sun'lak. Takh'ni ēk naukar-kē bolāe-ke puchhal'kai ke, 'i kī chhikai?' Ū kahai'kai ke, 'toh're bhāi ail-chhaun, aur tōhar bāp barā utsab kaine-chhaun, etūik lēl jē ū nik pail'kaun.' Ū kur'dh bhē-ke bhit'rī nahī gēl; ke bhit'rī āg'nā-sē bap ōkar bah'rāe-ke ok'rā bodh'lak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et'nā baras-sē tōhar sēbā karaichhī; kakhan' haū tōhar bāt-sē pharak nahī bhelaū; tai par ēk-tā bak'trik bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusi manāmaū; aur jakhan tōhar i bēṭā ailaun, jē tōhar sampat paturīā-mē bhuṭ-kail'kaun tō ek'rā lēl barā utsab kail'hauk.' Ū ok'rā kahai'kai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhaih, sē tōhar chhik'haun. Takh'ni utsab kar'nā uchit rahē, kiē jē tōhar i bhāi muil rahaun sē jīl'haun; aur herail-rabaun sē bhēṭ'l'haun.'

*Protection.

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNĒA.)

SPECIMEN II.

A FOLK-SONG.

કયો વિનુ મુહમાં મઠિન મેઠ સખિયા હે । કયો વિનુ દેહિયાને હમરી ગેઠનાં ।
 પાન વિનુ મુહમાં મેઠિન મેઠ સખિયા હે । પિયા વિનુ દેહિયાને હમરી ગેઠનાં ।
 ગનગો ઓઠ ઘન ઘોન સખિયા હે । સેહો દેખિ ઓઠ ખિન મોન સખિયા હે ।
 યનવે જોગિનિ જન મેસ મેં સખિયા હે । જનવે મેં ખિયા જે ઉદેસ સખિયા હે ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,
 Kathi binu dehiā, re, jhamari gela nā?
What without body, ah, emaciated went O?
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,
 Piā binu dehiā, re, jhamari gela nā.
Beloved without body, ah, emaciated went O.
 Garaji uṭhala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,
 Sē-hō dēkhi ḍarala jiba mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.
 Dharabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,
 Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend.
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

DISTRICT

MONTHAL PARGANAS

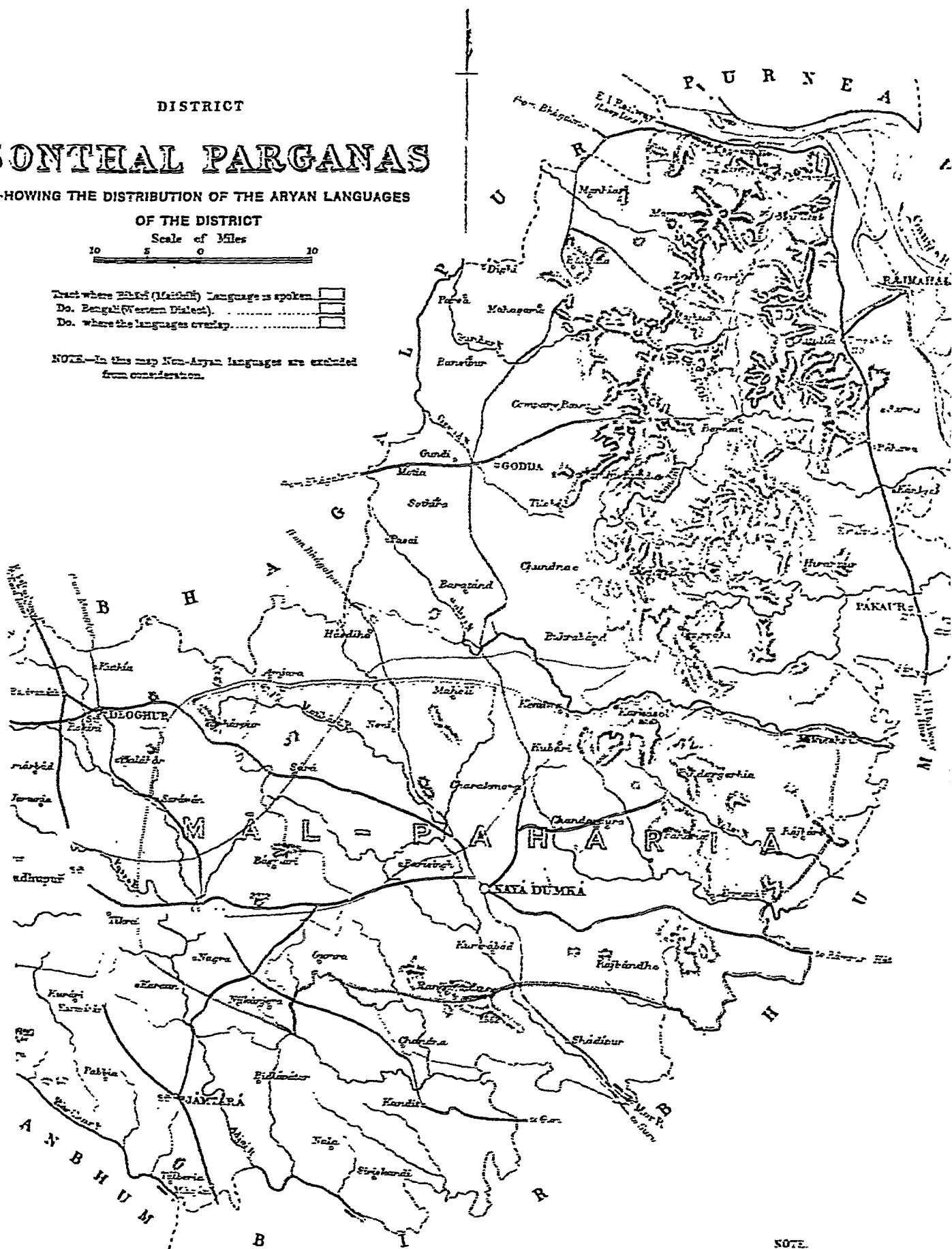
SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES

OF THE DISTRICT

Scale of Miles
10 5 0 10

Tract where Bhojpuri (Maithili) Language is spoken ☐
Do. Bengali (Western Dialect) ☐
Do. where the languages overlap ☐

NOTE.—In this map Non-Aryan languages are excluded from consideration.



NOTE.

Area in Square Miles 5469
Population in 1871 1734,192.

CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Dooghur (Dēogaṛh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter *ṛ*, which is represented in transliteration by *ō*. It should be remembered that, in the following specimen, every *ō* at the end of a word is pronounced *ō*, like the 'o' in the word 'hot.' Thus, what in Standard Maithilī would be *apan*, own, becomes in South Bhagalpur *ap'nō*, pronounced *ap'nō*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithilī *karī*, having done, South Bhagalpur has *karī*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpur*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में से छोटका अपनी बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ज हमरा दे दे। प्रकार पर ज अपनी धन ओकरा बाँटी देलकै। आरौ थोड़ी दिन भी नय वितलै कि ओकरो छोटका बेटा सब अपनी धन इकट्ठा करि के कोइ दोसरो देश घूमै लै चली गेलै आरौ वहाँ अपनी सब धन के ऐश जैश में खरच करी देलकै। तबे ही सुलुक में बड़ी अकाल पड़लै आरु ज कंगाल होय गेलै। ज हो देश के नगर बासी के यहाँ गेलै आरौ वहाँ रहै लगलै। ज ओकरा अपनी खेत में सूअर चरावै ले भेजी देलकै। ज ओकरा खावै ले नय देतियै। तबे ज हरख होई के अपनी पेट भूसा से भरी लेतियै जे सूअर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ज अपनी मनो में कहे लगलै कि हमरो बाप के प्रतना धन कै कि केतै नौकर खाय रहली कै आरु बचै भी कै। जबे हमे भूख से भरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरौ बाबू के कहभैन कि हमे भगवान के उलटा काम करलेछी। प्रकारे से दुखी छी आरौ तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रक्ख। जबे ज अपनी बाप कन गेलै हो बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरु ओकरा बहुत दया भेलै। तबे ज दौड़ी के बेटा के गला में लगाय लेलकै आरु चुम्मा लेलकै। तबे ओकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरौ तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तब ओकरो बाप अपनी नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लाने आरौ ओकरा पिनामें आरु एक आँगठी भो हाथ में पिन्हाय दहीं आरु गोड़ में लुत्ता पिन्हाय दहीं आरौ एक मोटो हेनो बछेड़ा के लाने के मारें आरु हमरा सब मिली के खाओँ पोओँ आरौ खुसी करोँ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ज घर लिगचाँ ऐलै ज नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय कै। तबे हुनक नौकर बोललहैन कि तोरो छोटका भाई ऐल छैन। तोरो बाबू मोटो हेनो बछेड़ा मारले छैन। हुनो अपनी गेल लड़का के पैलकात जैहनी रहैन तैहनी। ज इ बात सुनि के खिसियाय गेलै आरौ घर जावै में रुसी गेलै। तबे ओकरो बाप बाहर चलली ऐलै आरौ ओकरा से बहुत निहोरा बिनती करलकै। तबे ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहैन आरौ तोरो बात कभी नय टारलिहैन तबे तौ एकी पाठा भो नय देलहै कि हमे यार दोस्त के संग खुशी करताँ। जब कि हमरो नाय कसबी पतुरिया के साथ अपनी सबटा धन लुटा पटाय चलल ऐलहैन तौ ओकरा ले मोटा हेनो बछेड़ा मारलहै। तबे ओकरो बाप बोललै कि तौह तो सब दिन संग रहै छ अब जे कुछ हमरा पास कै ज सब तोरे छेकौँ। अब ई बात सुनासिब छेकौँ कि हमरा सब मिली जुली के खुसी करौँ आरौ ज तोरो भाय छेकौँ ज भरी गेल रहौन से फेर जिल-हौँ आरौ ज हेराय गेल रहौन से फेर पैली गेलहैन ॥

[No. 11.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

. BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ek ād'mī kē dū bēṭā rahai. Ok'rā mē sē chhoṭ'kā ap'nō bāp sē kahāl'kai kī, 'bābū, jē dhan ham'rā bakh'rā mē hōy ū ham'rā dai dē.' Ek'rā par ū ap'nō dhan ok'rā bāṭī del'kai. Āro thōrō dīn bhī nay bit'lai kī ok'rō chhoṭ'kā bēṭā sab ap'nō dhan ikaṭṭhā karī ke kō' dos'rō dēs ghūmāī lāi chal'lō gēlai āro wahā ap'nō sab dhan kō aiś jaiś mē khar'ch karī del'kai. Tabē hau muluk mē baṛī akāl paṛ'lai, ā'r' ū kaṅgāl hōy gēlai. Ū hau dēs ke nagar-bāsī ke yahā gēlai āro wahā rahe lag'lai. Ū ok'rā ap'nō khēt mē sūar charāwāī le bhējī del'kai. Ū ok'rā khāwāī le nay detiyai. Tabē ū har'kh hōi ke ap'nō pēṭ bhūsā sē bharī letiyai jē sūar ke khāy lāi dēl jāy rahai. Jabē ok'rā hōs bhēlai tabē ū ap'nō manō mē kahe lag'lai kī, 'ham'rō bāp ke et'nā dhan chhai kī ketai naukar khāy rah'lō chhai ā'r' bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhī. Tabē hamē bābū ke yahā jāy-chhī, āro bābū kē kah'bhain kī, "hamē Bhag'wān ke ul'tā kām kar'le chhī. Ek'rai sē dukhī chhī, āro tōrō lig'chā bhī tōrō bēṭā kah'lāwe lāyak nay rah'lā. Ham'rō bhī naukar rakkh." ' Jabē ū ap'nō bāp kan gelai hau, babut dūr par rahai kī ok'rō bāp ok'rā dekhal'kai ā'r' ok'rā bahut dayā bhelai. Tabē ū dauṛī ke bēṭā ke galā mē lagāy lel'kai ā'r' chummā lel'kai. Tabē ok'rō bēṭā bōle lag'lai kī, 'bābū hamē Bhagwān ke ul'tā kām karī ke pāpī bhēl chhī, āro tōrō lag'ich mē bhī tōrō bēṭā kah'lāwāī ke jōg nay rah'lā.' Tab ok'rō bāp ap'nō naukar sē kahāl'kai kī, 'baṛhiyā baṛhiyā kap'rā lattā lāi lānē āro ok'rā pinābhaī; ā'r' ēk ṡg'ṭhī bhī hāth mē pinbāy dahī; ā'r' gōṛ mē juttā pinbāy dahī; āro ēk mōṭō hēnō bachhērā kē lānī ke mārē ā'r' ham'rā sab mili ke khāṡ piṡ āro khusī karṡ.'

Takh'nī ok'rō baṛ'kā bēṭā khēt mē chhelai. Jakh'nī ū ghar lig'chā āilai ū nāch gīt sunī ke naukar sē puchhal'kai kī, 'ī sab kī hōychhai?' Tabē hunak naukar bolal'hain kī 'tōrō chhoṭ'kā bhāī ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār'lē chhaun. Hunō ap'nō gēl laṛ'kā kē pail'kāt jāih'nō rahain tāih'nō.' Ū i bāt sunī ke khisiṛāy gelai āro ghar jāwāī mē rusī gelai. Tabē ok'rō bāp bāhar chal'lō āilai āro ok'rā sē bahut nihōrā bin'ti karal'kai. Tabē ok'rō bēṭā bāp sē kahāl'kai kī, 'it'nā dīn sē hamē tōrō sēbā kar'lihaun āro tōrō bāt kabhī nay tār'lihaun, tabē tō ēkō pāṭhā bhī nay dēl'hē, kī hamē yār dōst ke saṅg khusī kar'tā. Jab kī ham'rō bhāy kas'bī paturiyā ke sāth ap'nō sab'tā dhan luṭā paṭāy chalal āil'haun, tō ok'rā le mōṭā hēnō bachhērā mār'al'hai?' Tabē ok'rō bāp bol'lai kī, 'tōh tō sab dīn saṅg rahai chhā, ab jē kuchh ham'rā pās chhai ū sab tōre chhekaū. Ab ī bāt munāsib chhekaū kī ham'rā sab mili julī-ke khusī karaū, āro ū tōrō bhāy chhekaū jē marī gēl rahaun sē phēr' jil'haū āro jē herāy gēl rahaun sē phēr' pāilau gel'haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithilī is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithilī which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter o as in 'ham'ro', my, and sometimes by 'a', as in 'chal'la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithilī, as well as in the Southern Standard Maithilī of Begusarai end in a short *ē*, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *karē* of Standard Maithilī and of Begusarai.

Note the forms *ham-ār*, we, and *ap'nok*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेटा छैतै ओकना में से छोटका वाप से कहैतै कि हो वाप जे कुछ धन संपादित होए में जे हमनो हिस्सा होए छ से हमना है द एव जे धन संपादित के वांछी देखै बहुत दिन नी नी मेठई कि ओकना छोटका वेटा सब ग्रीष्म क रक्तुगी कनी धनी क बहुत दून मुठक यठठ गेठै और उहाँ पुयापनी में दिन नाए रही क समे धन संपादित होए देखै जब कि सब धन संपादित यठठ गेठै एव जे गाँव में अठठ मेठै आनी जे विठठठ हो गेठो आनी एव जे एक बह गाँव के रहैवा कन नह ठागठ जे ओकना सुअन यनावै ठेठ अपना प्ये में मेठठकै आनी जे सुअन के प्यावै क जे बोझा छैतै सेहै प्याएके अपना पेट मन याहैछेठ और ओकना जोए कुछ न है एव ओकना येग मेठै कि हमनो वाप के नौकन सभ क नूय से बेसी नोटी मिठैवै और हमे नूय मनो हमे उड़ी क अपना वापो के पास जैव आनी कहैतै कि हो वाप हमे गजानो सोहा और गोहनी सोहा पाप कैठ की अब हमे गोहन वेटा कहावे के जोकन नरखी अब हमना अपना नौकन नाथो मान एवे जे उड़ी के अपना वापो के पास यठठ जब जे दूने में छठो कि ओकना वाप ओकना पन माया कनठक और दौरी क ओकना गठठ में ठपठो के युम्मा ठेठकै वेटा कहैतै हो वाप हमे गोनी और पनमेसुवनो सोहा पाप कनठो अब हम गोनी वेटा कहावे के जोग नई की एव वाप अपना नौकन के कहैतै कि समे से अथा कपड़ा निकानी क एकना पहनाए दही आनी हाथ में अंगुठी और गोड़ में गुण्णा पहनाए दही आनी हम आन प्यात्र और मौज उड़ावौ कहैतै कि हमन मई वेटा मनी गेठ छेठ छिनु जीठ हनाए गेठ छिनु छिनु मिठठ एवे जे सब मौज उड़ावे ठागठ ।

ओकना वड़का वेटा प्ये में छेठ और जब धनी ठाग अरठई एव नाथो के आनु वाजा के अवाण सुनठकै आनी जे अपना नौकन समे में से एकटा अपना ठाग वोठार के पुछठकै जो छिन्न जे कहैतै कि अपनो के मारि एठो कीए आनी अपनो के वाप अथा मौज कैठ कैए कहिने कि अपनो वेटा क देखान समंगन पैठका एव ओकना नोय मेठै और मोहन नर जावे याह एह ठेठ ओकना वाप वाहन आए

કે શ્રોજના મનાવે ઇગાઠે જ અપના વાપ ક ખવાવ દેઠકૈ કિ એ દિન સે હમ અપશુકા
 કે સેવા કરી નહઠ કી આલુ કમી અપનોકા કે વાળો ન ડડઠૌ તૈશ્રો અપને
 દકઠા મેમના મી ન દેઠા કિ ખેજના ઠે ક હમે દોસ્ત મોહિમ કે ખીને આનહુદ કનૌ
 આનો ર વેઠા ખે તોન કુઠ ધન સંપત કે જસવી પાછુ શુજઠક શ્રોજના દંઠે સે
 અપને વડકા મોખ કૈઠો વાપ કહઠકૈ કિ ને વેઠા તો સમે દિન હમના સામઠે ઘ
 આનો ખે કુલ્લ હમન કીજ સે તોને કિજો મગન ખવે તોન માર્ક મનઠ મેઠ ખોઠો
 હૈઠ મેઠ મિઠઠ કી તવ તોહના આનહુદ હોવે યાહો ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ād^{mī}-kē dū bēṭā chhelai. Ok^{rā}-mē-sē chhoṭ^{kā} bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 kahal^{kai} ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
 jē ham^{ro} hissā hōechha, sē ham^{rā} dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
 sampat-kē bāṭi del^{kai}. Bahut din bhī nai bhelai, ki ok^{rā} chhoṭ^{kā}
property dividing gave. Many days also not were, that his younger
 bēṭā sab chij-ka ekaṭṭhā karī dharī-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
 chal^{la} gelai, aur uḥā luchāpanī-mē din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
 sampat khōe del^{kai}. Jab ki sab dhan sampat chal^{la} gelai, tab
property losing gave. When that all wealth property going went, then
 ū gāw-mē akāl bhelai, āro ū bilal^{lā} hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
 ū ek wah gāw-ke rah^{waiyā} kan raha lāg^{la}, jē ok^{rā} sūar
he a that village-of a-dweller near to-remain began, who him swine
 charābāi lēl ap^{nā} khēta-mē bhejal^{kai}. Āro ū sūar-ke khābāi-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
 bokh^{lā} chhelai, sē-hē khāe-ke ap^{nā} pēt bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
 aur ok^{rā} kōe kuchhⁿ na dai. Tab ok^{rā} chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
 'ham^{ro} bāp-ke naukhar sabh-ka bhūkh-sē bēsi rōṭi milaichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
 hamē bhūkha maraū. Hamē uṭhī-ka ap^{nā} bāpo-ke pās jāiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
 āro kah^{bain} ki, "hō bāp, hamē Bhag^{wānō} sōjhā, aur toh^{rō}
and will-say that, "O father, I God-also before, and thee-also
 sōjhā pāp kaila-chhi. Ab hamē toh^{rā} bēṭā kahābe-ke jōkar nai
before sin have-done. Now I thy son being-called-of worthy not

chhī. Ab ham'rā ap'na nōkar nākhi mānā.' ' Tabē ū uṭhī-ke
am. Now me thine-own servant like keep.' ' Then he rising
 ap'na bāpo-ke pās chal'la. Jab ū dūrē-mē chhalo, ki
his-own father-of near went. When he distance-even-in was, that
 ok'ro bāp ok'rā-par māyā karal'kaī, aur daurī-ka ok'rā galla-mē lap'ṭi-ke
his father him-on pity made, and running him neck-in clasping
 chummā lel'kaī. Bēṭā kahāl'kaī, 'hō bāp, hamē tōro aur Paramēśwarō
kisses took. The-son said, 'O father, I thy and God
 sōjhā pāp kar'lō; āb ham tōro bēṭā kahābe-ke jōg nai chhī.'
before sin did; now I thy son being-called-of fit not am.'
 Tab bāp ap'nā naukar-kē kahāl'kaī ki, 'sabhē-sē achchhā kap'rā
Then the-father his-own servants-to said that, 'all-than good clothes
 nikārī-ka ek'rā pah'nāo dahī; āro hāthā-mē āguṭhī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah'nāo dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-cat, and merriment
 urāwaū; kahana ki ham'ra i bēṭā marī gēla chhela, phin'
let-us-rouse; because that my this son having-died gone was, again
 jīla; harāe gēla chhila, phin' mil'la.' Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.' Then they all merriment
 urābe lag'la.
to-rouse began.

Ok'ra bar'kā bēṭā khēta-mē chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ā' bājā-ke abāj sunāl'kaī, āro ū ap'na naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ēk-tā ap'nā lag bolāo-ka puchhal'kaī, 'kī obhikai ?'
all-in-from one himself near having-called asked, 'what is ?'
 Ū kahāl'kaī ki, 'ap'nok-ke bhāī ailo chhōt, āro ap'nok-ke
He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's
 bāp achchhā bbōj kaila-chhait, kahinē ki ap'no bēṭā-ka deh'gar
father good feast has-made, because that his-own son well
 samaṅgar pail'kā.' Tab ok'rā rōkh bhelai, aur bhitar nai jābe
prosperous he-got.' Then to-him anger happened, and inside not to-go
 chāha. Eh lēl ok'ra bāp bāhar āe-ke ok'rā manābāi
he-wishes. This for his father outside having-come him to-entreat
 lag'lai. Ū ap'nā bāp-ka jabāb del'kaī ki, 'ētē din-sē ham
began. He his-own father-to answer gave that, 'so-many days-from I
 ap'nukā-ke sēwā kari rahala chhī, ā' kabhi ap'nokā-ke bāto
Your-Honour's service doing remained am, and ever Your-Honour's word

na uṭhailāũ. Tai-o ap'ne ēk-tā mem'nā bhī na deḷā,
 not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek'rā lē-ka hamē dōst mōhim-ke jaurē ānand kar'taũ.
 that which having-taken I friends acquaintances with joy I-might-make.
 Āro ī bēṭā jē tōra kul dhan sampat-kē kas'bi pāchh'
 And this son who thy whole wealth property harlots after
 phēk'lak, ok'rā ail'hē-sē ap'ne baṛ'kā bhōj kailḍ.' Bāp
 threw-away, his coming-on Your-Honour a-great feast made.' The-father
 kahal'kai ki, 'rē bēṭā, tō sabbhē din ham'rā sām'lē chhaĩ; āro
 said that, 'O son, thou all days me with art; and
 jē kuchh ham'ra chhika, sē tōre chhiko. Magar jabē tōra
 what anything mine is, that thine is. But when thy
 bbāe mar'la bhēl, jīlau; heraila bhēl, mil'la chau,
 brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh'rā ānand hōbe chāhi.'
 then to-thee joy to-become is-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithilī. As in South Bhagalpur, a final *i*, which in Standard Maithilī would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ēk ād'mī-kē dū bēṭā chhalai. Ok'rā-mē-sē chhoṭ'kā ap'nā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal'kai, 'hō bābū, ham'rā hisā-mē jē māl-jāl hōt sē bāṭī
said, ' O father, my share-in what property will-be that having-divided
 dē.' Tab bāp sabhē māl-jāl bāṭī del'kan.
give.' Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpuri spoken in Saran and Champaran. It is estimated that Western Maithili is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmins of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GEILSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpuri Dialect of Shāhūbād, Sūran, Champaran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक केहू आदमी केँ दू लड़िका रहै। ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द। त ऊ ओकरा केँ अपन धन बाँट देलक। बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर कोदूर देस चल गेल और उहाँ लम्पटे में दिन गमवैत अपन सर्वस गमा देलक। और जब ऊ अपन सब किछिओ उड़ा देलक, तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल। और ऊ जा केँ ओही देस केँ एक लमहर आदमी कन रहे लागल। ऊ ओकरा केँ अपना खेत में सुगर चरावे ला भजलक। और ऊ अपन पेट छिलका से जे सुगर खायि भरे चाहलक; और केँ ओकरा केँ कुछ देइक न। तब ऊ चेतलक और कहलक, कि हमरा बाप केँ त कतेक जना फालतू नौकर केँ खावे से रोटी उबर जाइअ, और हम भूखेँ मरेँ! हम उठ केँ अपना बाप किहाँ जाप्रब और हुनका से कहवैन कि हो बाबू, हम लोक परलोक दुनू बिगाड़लो। हम अब अपने केँ बेटा कहावे जोग न हो, हमरो केँ एक जन बना केँ राखू। और ऊ उठ केँ अपना बाप किहाँ आप्रल। जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क छोह कलकै, और हवस क गरा लगा लेलकै, और चुन्ना चाटो लेलकै। और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़लो और अपने केँ सोभा में भी पाप कैली ह, और अब अपने केँ बेटा कहावे जोग न हो। ओकर बाप अपना नौकर सब से कहलन कि सब से बढिआँ कपड़ा निकाल केँ लेआव, और हिनका केँ पहिराव, और हिनका हाथ में औंठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरो और गानी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फेन भेंटल ह। और ऊ सब आनन्द वधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घरे आप्रल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक। और ऊ नौकर सब में से एक नौकर केँ बोला केँ पुछलक, कि ई की होइत है। नौकर कहलकैन कि अपने केँ भाई ऐलन हँ और अपने केँ बाबूजी भोज कैलन हँ, प्रह लेल कि हुनका केँ ऊ नोमन और निरोग पैलन हँ। और ऊ खिन्धि गेल, और भितरो घर में न गेल। प्रह लेल हुनकर बाप बाहर अलथिन और हुनका केँ मनावे लगलथिन। और ऊ अपना बाप केँ उतारा देलन, कि देखू, हम अतेक बरस से अपने केँ सेवा करैही और कहिओ अपने केँ कहल न टारलो; और तैयो अपने हमरा केँ कहिओ एकी पठहो न देली कि हम अपना इआर दोस केँ संगे खुसी करतो; मगर अपने केँ ई बेटा, जे पतुरिआ सब केँ संगे अपने केँ धन उड़ा देलक, जौने बेर आप्रल तौने बेर अपने ओकरा लेल भोज कैली ह। बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे ह, और जे कुछ हमर हवे से सब तोहरे हो। आनन्द वधावा करे केँ उचित है, काहे कि ई तोहरे भाई मर गेल रहलौ से जौली ह; हेरा गेल रहलौ से मिलली ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk keh^a ād^amī-kē dū laṛikā rabai. Oh-mē-sē chhoṭ^akā bāp-sē
A certain man-to two sons were. Them-in-from the-younger the-father-to
kah^alak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh^arā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē ham^arā-kē dē dā.' 'Ta ū ok^arā-kē appan dhan bāṭ
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaik kⁱ chhoṭ^akā laṛikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gēl, aur uhā lampāṭai-mē din
having-made a-far country having-gone went, and there debauchery-in days
gam^await appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ō dēs-mē bhārī akāl par^alaik, aur ū kaṅgāl
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur ū jā-ke ōhī dēs-ke ēk lam^ahar ād^amī kanē rahe lāgal.
became. And he going that-very country-of a rich man near to-remain began.
Ū ok^arā-kē ap^anā khēt-mē sūgar charāwe-lā bhej^alak. Aur ū appan pēṭ
He him his-own field-in swine feeding-for sent. And he his-own belly
chil^akā-sē, jē sūgar khāyē, bhare chāh^alak; aur keu ok^arā-kē kuchh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. 'Tab ū chet^alak aur kah^alak ki, 'ham^arā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
janā phāl^atū naukar-ke khāyē-sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhē marai-ohī. Ham uṭh-ke ap^anā bāp kihā jāeb, aur hun^akā-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kah^abain kⁱ, 'hō bābū, ham lōk par^a-lōk dunū bigā^ali. Ham
to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
ab ap^a-ne-ke bēṭā kahāwe jōg na ohī; ham^arō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū.''' Aur ū uth-ke ap'nā bāp kibhā ael. Jab ū dūr rahē, keep.''' *And he having-risen his-own father near came. When he at-a-distance was, tab-hi ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā then-eren his father him having-seen compassion made, and having-run on-the-neck lagā-lel'kai, aur chummā chāṭi lel'kai. Aur bēṭā bāp-sē kah'lak ki, applied-himself, and kiss licking took. And the-son the-father-to said that, 'hō bābū, ham par'lōkō bigār'li aur ap'ne-ke sōjhā-mē bhī pāp kaili. 'O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-hā, aur ab ap'ne-ke bēṭā kahāwe jōg na chhī.' Ō-ka bāp ap'nā done, and now Your-Honour-of son to-be-called fit not am.' His father his-own naukar-sab-sē kah'lan k', 'sab-sē baṛhā kap'rā nikāl-ke lē-āwā; aur servants-to said that, 'all-than excellent clothes having-taken-out bring; and hin'kā-kē pahirāwā; aur hin'kā hāth-mē aūṭhī, aur gōr-mē pan'hī this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes pahiraw'hun; aur ham sab kach'rī aur gājī; kāhe k' hammar maral put-on; and (let) us all eat and be-merry; because that my dead bēṭā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.' Aur ū sab ānand son alive is; lost gone was, he again found is.' And then all joy badhāwā kare lag'lan. merriment to-make began.*

Ō-ka jēṭh'kā bēṭā khēt-mē rahē, aur jab ū ap'nā gharē ael aur lagīch *His elder son field-in was, and when he his-own house-in came and near pahūchal tab bājā aur nāoh hōit sun'lak. Aur ū naukar-sab-mē-sē ēk arrived then music and dancing being he-heard. And he his-servants-in-from one naukar-kē bolā-ke puchh'lak k', 'ī kī hōit hai?' Naukar kahal'kain servant having-called asked that, 'this what being is?' The-servant said k', 'ap'ne-ke bhāi aīlan-hā, aur ap'ne-ke bābū-jī bhōj kailan-hā; that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made; ch lēl k' hun'kā-kē ū nīman aur nīrōg pailan-hā.' Aur ū khisiā-gēl this for that him he good and healthy has-got.' And he became-angry aur bhit'rī ghar-mē na gēl. Eh lēl hun-ka bāp bāhar al'thin, aur hun'kā-kē and inner house-in not went. This for his father outside came, and him manāwe lagal'thin. Aur ū ap'nā bāp-kē utārā dēlan k', 'dēkhū, ham to-remonstrate-with began. And he his-own father-to answer gave that, 'see, I atek baras-sē ap'ne-ke sēwā karaichhī, aur kahiō ap'ne-ke kahal so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying na tār'li, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēli, not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave, k' ham ap'nā iār dōs-ke saṅgē khusī kar'tī; magar ap'ne-ke that I my-own lovers friends-of with merriment might-make; but Your-Honour's*

ī bēṭā jē paturiyā-sab-ke saṅgē ap'ne-kē dhan urā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēr āel taune bēr ap'ne ok'rā lēl bhōj kailī-hā.'
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah'lan kī, 'hō babuā, tū sab din ham'rā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōh'rē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uchit hai, kāhe kī ī tōhar bhāī mar-gēl rah'lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jīlau-hā; hērā-gēl rah'lau, sē mil'lau-hā.'
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम मैस खोल क सुदै के दूरा पर से लेले जाइत रही । पैड़ा में चौकीदार से भेंट हो-गल ।
 ऊ हमरा के ध क थाना में ले गेल । हमर मन रहे कि मैस के देवापुर, जहाँ हमर समधी रहेक्य, बेला
 आई । वेचे के मन न रहे । हमर खेत दू बेर ई मैस चर गेल ह । हमरा रामकिसुन के अखज हवे ।
 दू पाँजा धान काट लेले क्य । देवापुर करारिया से छी कोम है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaīs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahī.
I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.
 Paīra-mē chāukīdār-sē bhēṭ hō-gēl. Ū ham'rā-kē dha-ka
The-way-on the chāukīdār-with meeting took-place. He me having-arrested
 thānā-mē lē-gēl. Hammar man rahē k' bhaīs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,
 jāhā hammar sam'dhī rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of
 man na rahē. Hammar khēt dū bēr ī bhaīs char-gēl-hā.
mind not was. My field two times this buffalo has-grazed-down.
 Ham'rā Rām-kisun-ke akhaj hāwē. Dū pājā dhān
Of-me (and) Rām-kisun-of enmity is. Two bundles (of) paddy
 kāṭ lēlē-chhath. Dēwāpur Karariā-sē chhan kōs hai.
having-cut he-has-carried-off. Dēwāpur Karariyā-from six kos is.

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihāri Language. Part IV.—Maithil-Bhojpurī Dialect of Central and South Muzaffarpur.* Calcutta, 1884.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा मे से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म मे निघटा देलकइन। पीछे सब निघटला पर ऊ देस मे बड़ा अकाल पड़लइ। ओकरा खाप पीप के दुख होप लगलइ। तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत मे सूअर चरावेला भेज देलकइन। ओकरा मन मे छलइ के सूअर जे खोइया खाइत रहे से ऊ हमरा मिलइत तो खा के पेट भर लेती। सेह कोउ न देखत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख से मरीले। हम डठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नही कि तोहर लड़िका कहाई। हमरो एगो जन जंकित रखल। तब ऊ के अपन बाप के इहाँ चललन। फरके से औते देखलकइन तब बाप का ममत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नही के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ छिनका के पहिना देहुन ओ हाँथ मे अकँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ भार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन। जब घर के नगोच अलइन तो बाजा ओ नार्चे के मयद सुनलकइन। तब एक जन के बोला के पुछलकइन के कैथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगे से नीक पन्नकथुन ओकरा लेल लोग के तोहर बाप खिअवइत हथुन। तो ऊ खिसिया के भितरी जाप न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो प्रतेक दिन से तोहर सेवा कैली ओ कवहुँ तोहर कहन न टरती ओ तू एगो पठरु भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसविन संग उड़ा देलकथुन तेकरा ला जेवनार करील। तब बाप कहलकइन के तू तो नित हमरा जोड़ है और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ek janā-kē dugō bēlā rah'laīn. Ok'rā-mē-sē chhoṭ'kā ap'nā
 One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahāl'kaīn, 'hō bābū, dhan-ke bakh'rā jē kuchh hamar hō,
 father-to said, 'O father, recallth-of share what any mine may-be;
 sē dā.' Tō ū ok'nī-kē bhāṭ del'kaīn. Tō kuchh din bit'lā-par
 that give. Then he them-to dividing gave. Then some days passing-on
 chhoṭ'kā bēlā sab jamā kal'kaīn. Tek'rū bād barā dūr par'dēs
 the-younger son all collected made. That after very distant foreign-land
 chal gelaīn. Uḥā jā-ko sab dhan kukarm-mō nighatā del'kaīn.
 having-gone went. There having-gone all recallth bad-deeds-in wasted he-gave.
 Picḥhē, sab nighat'lā-par, ū dēs-mē barā akāl par'laī. Ok'rā
 Afterwards, all wasting-on, that land-in a-great famine fell. His
 khāc pic-kō dukkh hōc lag'laī. Tab ū gñw-mē kōī
 eating drinking-of trouble being began. Then he the-village-in a-certain
 bariyār-ke ihā jā-ke gir'laīn. Tō ok'rā ap'nā khēt-mē sūar
 rich-man-of near having-gone he-fell. Then him his-own field-in swine
 charāwo lā bhēj del'kaīn. Ok'rā man-mē chhalaī ke sūar jō
 feeding for sending he-gave. His mind-in it-was that the-swine what
 khōiyā khāt-rahē, sē-ū ham'rū milaīt, tō khā-ke pot
 husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lēti. Sē-hū ken na dēit-rahāī. Tab soch'lak ki, 'ham'rū
 I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khiyā-ke bach jā-lō, aur ham
 father near many servants-of having-fed remaining-over goes; and I
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap'nā bāp kanē jaiti
 here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahitī ki, "hō bābū, ke ham Isar-ke ihā ō toh'rā ihā
 and would-say that, "O father, that I God-of near and thy near
 pāp kailī. Ham ab aisan nahī ki tohar lapikā kabāī. Ham'rō
 sin did. I now such am-not that thy son I-may-be-called. Me-also
 ōgō jan jakit rakhal.'" Tab uṭh-ke apan bāp-ke ihā chal'lan.
 a servant like keep.'" Then having-arisen his-own father-of near he-went.

Phar^{kē}-sē autē dekhal^{kaīn}, tab bāp-kā mamat lag^{laīn},
Distance-rom on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mē lap^{tā} lel^{kaīn}, ō bahut milājulī kal^{kaīn}. Bēṭā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^{kaīn}, 'hō bābū, Īsar-ke ihā ō toh^{rā} ihā pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 aisan nahī ke tōhar bēṭā kahāī.' Bāp ap^{nā} jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^{kaīn} ke niman-sē niman kap^{rā} lāwā; ō bin^{kā}-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāth-mē aūṭhī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bhar^{ke} bachā lāwā, ō mārā, ham^{nikā} khāī ō anand manāī; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar ī bēṭā jē mar gēl rahē, sē ab jī gēl; ō bhut^{lā} gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag^{lan},
was, h now found went.' Then they rejoicing making began.

Ō gharī un-kar bar^{kā} bēṭā khēt-mē rah^{laīn}. Jab ghar-ke
That hour his elder son field-in was. When the-house-of
 nagich alāin, tō bājā ō nāche-ke sabad sunal^{kaīn}. Tab ēk jan-kē
near he-came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^{kaīn} ke, 'kethī hai?' Tab ū kahal^{kaīn} ke, 'tōhar
having-called he-asked that, for-what is-this?' Then he said that, 'thy
 bhāī al^{thun}-hai. Un^k dēhē āgē-sē nik palak^{thun}, ok^{rā} lēl
brother has-come-for-thee.' His in-body limb-from well he-has-got, that for
 lōg-kē tōhar bāp khiawāit bathun.' Tō ū khisiyā-ke bhit^{rī} jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^{thin}. Tō un-kar bāp nikas-ke al^{thin}, ō manāwe
not wished. Then his father having-come-out came, and to-remonstrate
 lagal^{thin}. Tab ū ap^{nā} bāp-sē jawāb kailan, 'dēkhā tō etek diu-sē
began. Then he his-own father-to answer made, 'see then so-many days-from
 tōhar sēbā kailī, ō kab^{hū} tōhar kahal na tar^{lī}, au tū ēgi
thy service I-did, and ever thy saying not disobeyed, and thou a
 paṭh^{rū} bhī na dēlā ke ham ap^{nā} yāran-ke saṅg khusī kar^{tī}.
kid even not gavest that I my-own friends-of with happiness might-have-made
 Jakh^{nī} tōhar ī bēṭā al^{thun}, jē tōhar dhan kas^{bin} saṅg urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
 delak^{thun}, tek^{rā} lā jew^{nār} karaulā.' Tab bāp kahal^{kaīn} ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that
 'Tū tō nit ham^{rā} jaur hē, aur jē kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the word 'for thee' to the translation of the verb, as a kind of *dotiras commodi*. So also lower down.

tōhar hai. Bākī khusī manāwe-kē chāhī kāho ki ī tōhar bhāī
 thine · is. *But happiness making-for is-proper because that this thy brother*
 jē mar gēl rah^{thun}, sē jī gēl^{thun}; ō bhulā gēl rah^{thun},
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,
 sē mil gēl^{thun}.
he found went-for-thee.'

JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 335,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

कोनो आदमी के दो बेटा छलैन । ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए । तब ऊ उनका अपन धन बाँट देलखिन । बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में थोरा दिन में अपन धन उड़ा देलक । जब ऊ सब कुछ उड़ा देलक तब ओई देस में मेहंगी पड़लैक और उह गेरोव हो गेल । और ऊ जा के ओ देस के रहवैया में से एक के इहाँ रहे लागल । ऊ घरवाला ओकरा खेत में सूअर चरावे भेजलकै । तब ऊ खेत के छीमड़ि से जे सूअर खाए अपन पेट भरे चाहलक और कोप्र ने ओकरा कुछ दर्दक । तब ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने वनिहार के खाएक से वेशी रोटी पकइअ और हम भूख से भरैछी । हम उठ के अपना बाप कने जाएव और उनका से कहवैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार छी हम फेरो तोहर बेटा कहावे जोकर नहि छिअी । अपन वनिहार में से एक हमरो रख । तब उहाँ से उठ कर ऊ अपना बाप कने चलल । लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दौड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै । बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार छी हम फेर तोहर बेटा कहावे जोकर नहि छिअी । लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में आँगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खूशी करेन । किअक की ए बेटा हमर मरल छल फेर जोअल है । हेराएल छल से मिलल है । तब ऊ सब खूशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहे । खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक । और अपन नौकर में से एकठो के बोला के पुछलक, ई की हुई । ऊ ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़ियाँ भोज कलकौ ह एई लेल की ऊ ओकरा तनदुरस्त पलकौ ह । तब ऊ बड़ा गुस्सा भेल और घर ने गेल । एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल । तब ऊ अपना बाप के जवाब देलक की देख हम एता बरस से तोहर सेवा कैलिअो ह और कहिअो ने तोहर बात कटलिअो ह और तू हमरा कहिअो एकठो पाठी भी ने देल की हम अपन दोस्त मोहीव ल क खेतोन । लेकिन ई बेटा तोहर धन ले क कसबी पंतुरिआ के संग उड़ा देलकौ ह और ऊ जखनिआ आएल तखनिआ ओकरा ला बिस खाइक कैल ह । बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग छ और जे कुछ हमर है से सब तोहर हो । मगर खूशी करना बाजिव है किअक के ई तोहर भाई मरल छली से फेर जोली ह हेरा गेल छली से फेर मिललौ ह ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād'mi-kē dō bēṭā chhalain. Ōi-mē-sē chhoṭ'kā bēṭā
A certain man-to two sons were. Them-in-from the-younger son
 ap'nā bāp-sē kah'lan, 'hē bāp, dhan-mē-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
 hōy, sē ham'rā bāṭ dae.' Tab ū un'kā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
 bāṭ-del'khin. Bahut. din ne bhelain kī chhoṭ'kā bēṭā sab-
divided. Many days not 'had-passed that the-younger son every-
 kuchh ēk-jagah-ka-ke bahut dūr dēs chal-gēl, āūr uhā
thing putting-together (to-)very distant country went-away, and there
 kuch'pan-mē thōrā din-mē appan dhan urā-dēlak. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-
 kuchh urā-dēlak, tab ōi dēs-mē mehāgi par'laik, āūr uh gerib
thing had-wasted, then that country-in famine fell, and he poor
 hō-gēl. Āūr ū jā-ke ō dēs-ke rah'waisā-mē sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
 ibā rahāi lāgal. Ū ghar-wālā ok'rā kbēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
 bhejal'kai. Tab ū khēt-ke chhimari-sē jē sūar khāc, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
 pēt bhare chāh'lak, āūr kōe ne ok'rā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then
 ok'rā hōs bhelaik, tab ū ap'nā jī-mē kah'lak kī, 'ham'rā bāp
to-him senses became, then he his-own mind-in thought that, 'my father
 kane banibār-ke khāek sē bēṣi rōṭi pakāia, āūr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
 bhūkh-sē maraichhī. Ham uṭh-ke ap'nā bāp-kane jāeb, āūr un'kā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
 kah'bain kī, "hē bāp, ham Khōḍā kane āūr toh'rā kane gunāh-gār
will-say that, "O father, I God before and thee before a-sinner
 chhī. Ham pherō tōhar bēṭā kahābe jōkar nah' chhian. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
 banibār-mē-sē ēk ham'rō rak'khā." Tab uhā-sē uṭh-kar ū
hired-servants-in-from one we-also keep." Then there-from arising he

ap'nā bāp kane chalal. Lēkin jab ū phaṭ'kiē rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
 ok'rā ūpar māyā kal'kain, āūr daur-ka ok'rā galā-mē lagā-lel'kai
him upon compassion made, and running him the-neck-by embraced,
 āūr chummā lel'kai. Bēṭā un'kā kahal'thīn jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh'rā kane gunāh-gār chhī, ham pher tōhar bēṭā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nah' chhiau.' Lēkin bāp ap'nā naukar-sē kah'lan kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nīk nūā jē hai sē in'kā pah'nāhūn, āūr in'kā
than good dress that may-be that to-this-person put-on, and this-person's
 hāth-mē āūgūthī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh'
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūśī karen. Kiak. kī ē bēṭā hammar maral
uniting eat and merriment make. Because that this son my dead
 chhal, pher jial hai; herāel chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūśī kare lag'lan.
merriment to-make began.

Ōkar bar'kā bēṭā khēt-mē rahē. Khēt-sē jab ghar-ke lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap'nā ghar-mē dhol āūr nāch-ke āwāj sun'lak, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukar-mē-sē ēk-thō-kē bolā-ke puchh'lak, 'ī kī hai?' Ū ok'rā
servants-in-from one-to calling asked, 'this what is?' He to-him
 kahal'kai, 'tōhar bhāī ailau-hā, āūr tōhar bāp khūb baṛhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal'kau-hā; ēī lēl kī ū ok'rā tan-durust pal'kau-hā.'
feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'
 Tab ū barā gussā bhēl āūr ghar ne gēl. Ēī lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap'nā bar'kā bēṭā-kē manābe lāgal. Tab ū ap'nā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt kaṭ'liau-hā, āūr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 ham'rā kahiau ēk-thō pāthī bhī ne dēlā, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhīb la-ka khaitaun. Lēkin ī bēṭā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

¹ I.e., a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to thy brother.'

kas^abī-paturiā-ke saṅg urā-del^akau-hā āūr ū jukh^aniā ācl takh^aniā
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok^arā-lā bēs khāik kailā-hā.' Bāp ok^aiā-sē kuhā^akai, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham^arā-saṅg chhā, āūr jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūṣī-kar^anā wājib hai, kiak-ke ī tōhar bhāī
is-to-thee. But merry-making proper is, because-that this thy brother
 maral ohhalau, sē pher jīlau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil^alau-hā.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *s* is always written *ś*.

SPECIMEN I.

एक आदमी के दु गी वेठा हथियन । उनकन्हों में से छोटका अपन बाप
 से कहक के ए बाबुजी गोहन गीण वगुस में से जे हमन बयना हो है से
 हमना देह । एव ज अपन सब गीण वगुस उनकन्हों दुनों में बाँट देक । देन
 दीन बीते ना पौक के छोटका वेठवा अपन सब गीण वटोन सटोन के कोर
 वड़ो दुन देस में यठठ गेठ । दुआं जा के अपन सब पुंजी कुयाठी में जीआन
 कन देक । आउ जव सब गार्वा युक्त एव ज देस में वड़ो मानी अकाठ पड़ठ
 आउ ओकना दीकसीक होए ठाठर । एव दुआं के एगो नहवरआ होआं जा के नहे
 ठाठ । ज ओकना अपन बाप में सुअन यनावे ठा पेजौक । आउ ज सुअनीअन
 के बाए ब्राठा मुसा से अपन पेठ मने ठा नी ठोहक हठ बाकी कोर ओकना ना
 दे हठ । जव ओकना वुहाए ठाठर एव कहक के हमन बाप के कैगी नौकन
 याकन हथ जोगका हंआमन बाए के हरन जे अगका अगका के दे हथ । आउ हम
 गुप्ते मन हो । अब छ के अपन बाप हीं जाएव आउ उनका से कहव के ए बाबुजी
 हम मज्जान नीनी आउ गोहना नीनी वड़ा पाप कैठी । आउ अब हम गोहन वेठा
 कहावे गुक्तन नां हो । गुं हमना अपन एगो मणुना नीअन नय । वस ज उठठ
 आउ अपन बाप होआं गेठ । जयनी ओकना पहुंये ठा कुछ दुन बाकीह हठ के
 ओकन वपुआ ओकना देखक । ज देख के ओकना वड़ा मोह ठाठर । अउ दठठ
 के ओकना गठा से मोठठर आउ युमे याटे ठाठर । एव वेठवा ओकना से
 कहक के ए बाबुजी हम मज्जान नीनी आउ गोहना नीनी वड़ा पाप कैठी
 आउ हम गोहन वेठा कहावे गुक्तन नां हो । बाकी ओकन वपुआ अपन नौकनवन
 से कहक के भुव वेश वेश ठुगा ठाठी आउ एकना पेनहाहों आउ एकना हाथ में थुंठी
 पेनहा देहों आउ गीठ में गुगा देहों आउ हमन्हों भुव बागे पीते जाइ आउ भुसी
 कनी काहे के १ वेठा हमन मन युक्त हठ आउ सेन के जीअठ है २ मुठा गेठ हठ आउ
 अब सेन के मोठठ है । आउ ज सब भुसी मयावे ठाठन ॥

ओकन वड़का वेठवा बाप में हठर आउ जव दुआं से आ के बन नीनी
 पहुंयठ एव गोग आउ नाय सुनक । एव एगो नौकन के बोठा के पुछक के

૬ સવ કા હોશ હૈ । જ કલ્લકર કે ગોહન મોર્કિ એઠથુ હૈ સેર સે ગોહન વાપ
 ધાન પોન જનશ હથુ કાહે કે વેઠા બીકે સુખે ઘન ઐઠયોન હૈ । નવ જ
 ખોસીઆ ગોઠ આઠ મીળને ના ગોઠ । નવ ઓજન વપ્પે વાહન બીકઠ ઐઠર આઠ સમહાવે
 બુહાવે ઠગાઠર । નવ જ અપન વાપ સે વોઠઠ કે ઇતે વલ્લન સે હમ ગોહન સેવ્રા
 જનશ હો આઠ કલિવો ગોહન જલના સે વાહન ના નહો । નરો એગો પડ્યુ મી
 ના દેઠ કે અપન રઆન દોસુળ ખોને ધુસી મયૌતો હઠ । વાકો ખરસહો ગોહન ૬
 વેઠા અરઠો ખે ગોહન સવ માઠ-ખાઠ પગુનીઅન મેં ખીઆન જન દેઠકૌ તું ઓજના
 ઠા ધાન પોઅન કૈઠ । નવ ઓજના સે જ કલ્લકર કે ૯ વેઠા તું ગો હમના
 સામને હનદમ મેં નહ હૈ આઠ ખે કુલ્લ હમન હૈ સે સવ તો ગોને હઠ । હમલ્લો કે
 ડયોળ હૈ કે ધુસી મયારો આઠ આનલુદ જનો કાહે કે ગોન ૬ મોર્કિ મન ગોઠઠ હઠ
 ખોઠઠ હૈ મુઠઠ ગોઠઠ હઠ મોઠઠઠ હૈ ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dugō bēṭā hal'thin. Un'kanhī-mē-sē ohhot'kā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah'lak ke, 'ē bābū-jī! tōhar ohij-batus-mē-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
 bakh'rā hō-hai sē ham'rā dē-dā.' Tab ū apan sab chij-batus un'kanhī
share may-be that me-to give.' Then he his-own all goods them
 dūnō-mē bāṭ-dēlak. Dhēr din bīte nā paulak ke chhot'kā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 beṭ'wā apan sab ohij baṭōr-saṭōr-ke kōi baṛī dūr dēs-mē chhalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ke apan sab pūjī kuchālī-mē jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok'rā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōāi lag'lai. Tab huā-ke ēgō rah'waiyā hīā jā-ke rahe lagal. Ū ok'rā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bādh-mē sūar charāwe-lā peṭhaul'kai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan pēṭ bhare-lā bhī līhka-hal; bāki kōi ok'rā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok'rā bujhāe lag'lai tab kah'lak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
 naukar-chākar hath, jin'kā hāṭhuā-man khāe-kē haīn jē an'kā an'kā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
giving-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un'kā-sē kahab ke, "ē bābū-jī, ham Bhag'wān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
 āu toh'rā bhīrī baṛā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur rā hi. Tū ham'rā apan ēgō majūrā njar rakhā." Bas, ā
fit not see. Then we thy-own one labourer like keep." Enough, he
 ughal āu apan lāp lāā gēl. Jakhānō ok'rā pahūche-lā kuchh dūr
went and his-own father near went. When to-him to-reach some distance

bāki-ai halai ke okar happā ok'rā dekhā'kai. Ū dēkh-ke ok'rā
remaining-even was that his father him saw. He seeing him
 baṛā mōh lag'hai. Āu daup-ke ok'rā galā-sē mil'hai, āu chūme chāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag'hai. Tab beṛwā ok'rā-sē kahā'kai ke, 'ē bābū-jī, ham Bhag'wān
began. Then the-son him-to said that, 'O father, I God
 bhīrī āu toh'rā bhīrī baṛā pāp kailī. āu ham tōhar beṛā kahāwe
before and thee before great sin have-done, and I thy son to-be-called
 jukur rā hi.' Bāki okar happā apan nokar'wān-sē kahā'kai ke, 'khāb
fit not see.' But his father his-own servant-to said that, 'very
 bē. bē. lūgā lā āu ok'rā penhāwahī; āu ok'rā bāth-mē āguthī
good good cloth bring and him put-on; and this-one hand-on ring
 penhā-dēhī, āu gōp-mē jūtā dēhī; āu ham'uhī khāb khātē-pitē-jāī, āu
put-on, and feet-on shoe give; and we well may-eat-and-drink, and
 khudī karī; kāhe-kē i beṛā hamar mar chukal-hal, āu phen-ke jial
merrierent make; because this son my dead been-had, and again alive
 hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Au ā sab
is; this-one lost-had-been, and now again found-is.' And they all
 khudī machāwe lag'an.
merrierent to-make began.

Okar baṛkā beṛwā bādh-mē halai. Āu jab huā-sē ā-ke ghar
His elder son field-in was. And when there-from coming house
 bhīrī pahūchal tab gīt āu nāch sun'lak. Tab ēgō naukār-kē bolā-ko
near reached then song and dance he-heard. Then one servant calling
 pachh'lak ke, 'i sab kā hōit hai?' Ū kahā'kai ke tōhar bhāī
asked that, 'this all what being is?' He said that thy brother
 āl'thū hai, ēī-sē tōhar bāp khān-pian karnit-hathū; kāhe-ko
came-(for-thee)' is, therefore thy father a-feast doing-is-(for-thee)'; because
 beṛā nikē sukhē ghar āl'thin-hai.' Tab ā khisiā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and
 bhīrē nā gēl. Tab okar happē bāhar nikal-āllai āu sam'jhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate
 lag'hai. Tab ā apan bāp-sē bolal ke, 'ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy
 sēwā karait-hī āu kahiō tōhar kal'nā-sē bāhar nā rah'ī, taiō
service am-doing and ever-even thy saying-from out not lived, nevertheless

¹ This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come to thee, but is a kind of *dativus constructus*, impossible to give accurately in English. The form in *thū* is used because it is 'thy brother,' who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.

ēgō paṭh^arū bhī nā dēlā ke apan iār-dōst jōro khusi
one kid even not thou-gavest that my-own friends with merriment
 machautī-hal. Bāki jais^ahī tōhar ī bēṭā ālāu jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jiān-kar-del^akau tū ok^arā-lā khān-pian kailā.¹ 'Tab ok^arā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done.' Then him-to
 ū kahal^akai ke, 'ē bēṭā, tū tō ham^arū sām^anū har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham^anhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr ī bhāī mar gelau-hal, jilau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-bal, mil^alau hai.
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

जोई जंगल में एगो साधु रह रहल, उन का भोनी एगो नाजा मुठारे
 मुठारे जा पहुँचल, आउ. साधु के देख के पावों ठागे वरु गेठन। साधु उनका
 पोआसठ जान के थोड़ा ऐसन जंगल के खुन धाए ठा देठथीन, आउ पानी पीठा
 देठथीन। नाजा धा के आउ पानी पी के वहुत धुस मेठन, आउ ढूँढा हवा में थोड़े
 वेन वैठठा से थकैनी बोकठ गेठन। एव नाजा साधु जी से हाथ जोड़ के पुछठन के
 महानाज हमना कुछ सीप्रावन के वाग कहों के ओकना से हमन कठेआन होए।
 साधु जी वोठठन के ई यानी वाग के इआद नथ, पहिठा ई के ननाएन सामी के
 नाम हन हम जपना, हुसन ई के सव जीव पन दैया नथन, गीसन ई के अनकन
 युके के छमा जनना, आउ यउठा ई के कभी जोई वाग के वमरुठ ना जनना। ई यानी
 वाग के जो केउ साधन जन है ओकना पन मगावान सदा धुस रह रह्य आउ अरु में
 ओकना वैकुण्ठ भोठ है। एकना सेव्राए एक वाग नाजा ठागे के आउ भो है। उ ई
 है के नेशाव में पकका रहे के यही। कभी केकनो धागोन से केकनो वोगाड़े रथा
 वनावे के ना यही। ई सव वाग नाजा सुन के साधु जी के पावों पन गीन पनठन
 आउ कहठन के हमना गुं अपन येठा वना ठ। एव साधु जी कहठन के जा गुं
 नेशाव से नाज कन ग। नेशाव से नाज कनना जंगल में वैठ के गपसेआ कनना
 से भो वेस है। एगना में नाजा के सीपाहि पगुकी नाजा के धोणते धोणते हुआ
 पहुँच गेठन। एव साधु जी के पननाम कन के नाजा अपन गाँव में धुन ऐठन।

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādhu raha-halan. Un'kā bhiri ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātē-bhulātē jā-pabūch'lan āu sādhu-kē dēkh-ke pāō lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.
 Sādhu un'kā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del'thin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pānī pilā del'thin. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandhā hawā-mē thōrē bē baiṭh'ia-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness
 nikal-gelain. Tab Rājā sādhu-jī-sē hāth jōr-ke puchh'lan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham'rā kuchh sikhāwan-ke bāt kahī, ke jek'rā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādhu-jī bol'lan ke, 'ī chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.
 Pahilā ī ke, Nārāyan sāmī-ke nām har dam jap'nā.
The-first this that, God lord-of name every moment should-be-muttered.
 Dūsar ī ke, sab jīu par dayā rakh'nā. Tīsar ī
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar chūk-ke chhamā kar'nā. Āu chauṭhā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamand nā-kar'nā. Ī chārō bāt-kē jē-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-
 kara-hai, ok'rā par Bhag'wān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok'rā baikuṇṭh milā-hai. Ek'rā sewāy ek bāt rājā-lōg-kē āu bhī hai
in Heaven is-given. This besides one thing kings-for more also is.
 Ū ī hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek'rō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

kbātir sē kek'rō bigāre yā banāwe-kē nā chāhī.' I sab
favour for anybody-of to-unmake or to-make not is-proper. These all
 bāt Rājā sun-ke sādū-jī-ke pāo-par gir-par'lan, āu kah'lan ke,
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'ham'rā tū apan chēlā banā-lā.' Tab sādū-jī kah'lan ke, 'jā
 'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jāngal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baiṭh-ke tapasā-kar'nā-sē bhī bēs hai.' Etnā-mē Rājā-ke
sitting to-practise-austerities-than even better is. In-the-meantime the-king-of
 sipāhī patukī Rājā-kē khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādū-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kēri*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamīndārī outchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHÍ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

ଗୁରୁ ଶିଃ — ଏ ଗ୍ରହାଣୁଗାନ୍ଧୀ କାଳେ ୧୮
 ଶକ ଲା କା କାଁ ଗାମୋର ଶିଃ ମୋର ୧୫ ଗାମା
 ଶାଠି ଆଡି ପାଳନ କେ ଲେ କେ ପାଣି କାଢ଼ି ଅଧୁନ
 ଘେନି ମେ ଚୋରଣ୍ ଲେ ଶୁଭାନ୍ ଗାମେ ୧୫ ପୁଣି ଚୋରଣ୍
 ଓହ୍ଲ ଗାମାନ୍ ଲେ ଘାନ୍ଧି ଶାଠି ଲାମା
 ଘେନି ଶାନ୍ ପଞ୍ଚାଶତ ଶକ ପାଣି କାଢ଼ି ୧୮
 ଚାନ୍ ଓହ୍ଲ ଶାନ୍ ଘେନି ୧୮ ଶାଠି
 ଗ୍ରହାଣୁଗା—ଗାମୋର ଶିଃ ୧ କା ପାଳ ୧୮
 ଗାମୋର ଶିଃ — ଗୁରୁ ଶିଃ ମେ ୧୫ ଲାଠି
 ଗାମା ଶା (୧୮୮) ଶାଠି ୧୮, କାଳେ ୪୮ ଶକ
 ଶକ କାଁ ଗାମାନ୍ ଘାନ୍ଧି ୧ ଗାମାନ୍ ଘାନ୍ଧି
 ଶାନ୍ କାଳିନ ଶାନ୍ ପାଳ ଶାଠି ୧୮
 ଗ୍ରହାଣୁ — ଗୁରୁ ଶିଃ ୧୮ ଘେନି ୧୮

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Siṁh,—*Ē* Gumāstā-jī, ap^{ne}-sē ham kâ kahī ? Jag-Mōhan Siṁh,
Gūhan Siṁh,—O Agent-sir, you-to I what may-say ? Jag-Mōhan Singh,
 Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pānī kāt-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahī sām^{ne} hathū. Pūchh-lēhun. Ū-par gārāri bhī
in took-away. He here before is-(for-you.) Ask-(him). That-on bund also
bādh-del^{thi}, āur nich^{lā} khēt sabh paṭā-lel^{thi}. Ab pānī āwc-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā² sabh khētē tār hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Mōhan Siṁh, i kâ bāt hñī ?
The-Agent—Jag-Mōhan Singh, this what thing is ?

Jag-Mōhan Siṁh,—Gūhan-Siṁh-sē ēk chilim gājā-lā jhag^{ra}
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gājā-for quarrel
hō-gēl-hal, ap^{ne} chal-ke dēkh-lā. Ham kahī gārāri bādh^{li}-hē ? Gārāri
has-become, yourself going see. I where bund have-constructed ? Bund
bādh-ke tō Bhat^{nī} Kahārin sabh pānī lē-gelain.³
having-constructed to-be-sure Bhat^{nī} water-bearer's-wife all water took-away.

Gumāstā.—Gūhan Siṁh chulā ; khēt tō dek^{lāwā}.
The-Agent.—Gūhan Singh come-along ; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^a above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *hathū*, instead of *hathī*.

² *kā* is an oblique form of *ke*, borrowed from Bhojpurī.

³ This is a Maithilī form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

जय हम गुरुं सायु ठड़िका जयचय।

कि नयठ १७६० गोर वगिजा१७-०१

जय हम गुरुं सायु गुण प्रकाशिका।

कि जय गोरुयों गोर वगिजा१७-०१

रज जेग १७६० सायु दुई जेग १७६०

कि गोरु चयों गोर होंदिजा१७-०१

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ; DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, larikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,

Ki taba-lē sahalũ tōhara batiā-rē-nā !
That so-long I-brooked thy words !

Aba hama bhelũ, Sāsũ, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.

Ki aba nā sahabõ tōhara batiā-rē-nā !
That now not I-will-bear thy words !

Ēka bēri sahabõ, Sāsũ, dūi bēri sahabõ.
One time I-will-bear, O mother-in-law, two times I-will-bear.

Ki tīsarē dharabõ tōhara jhõṭiā-rē-nā !
That the-third-time I-will-catch-hold-of thy hair-topknot !

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character :—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो । भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो । का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे बाघ बहुत जोर से गरजइत हल । हमनी सब ढेर आदमी हली कुछ डर न लगल । लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पहार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ मुनली हेअ जेह से मेजाज हमर सुध में न रहल । हम बुझली कि बाघ आगल और हमरा के धगलक । हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली । करेजा थरथराए लगल, डर के मारे हम कठुआ गेली । बाघ के बिना देखले बघचेड़ी लग गेल । लेकिन धीरे ढेर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौंताल नदी के पानी जे पहार के उपरे से गिरइत हल मछरी मारे के बन्हइत हलै । उहाँ से जे पथर नीचे बिगइत हलै, सई बीसो हाथ नीचे खड़बड़ाइते अवइत हलइ । जब ई देखली तब जीव में साहस भेल । हम अपने से ई बात खेआल कर के अपने साहस पर हसइत हो ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyo. Jhūṭh dar-ke-mārē aisan daraīt
O brother, I what may-say-(to-you). False fear-through so afraid
 hali ki jēkar hāl ham na kah sakiyo.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē awaīt hali tab pahār-ke uprē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 garjāit hal. Hamnī sab dhēr ādmī hali kuchh dar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but
 āj ohī rāstā-sē ham apan māmā-ke gāo-mē ṭhik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bēr akēlē gēl-hal. Jab pahār-ke jari tar nadī-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch^{li}-hēa, tab ēk-dam barā khar^{barā}haṭ ban-mē nadi taraph
I-reached, then all-at-once great crash the-forest-in the-river toward
 sun^{li}-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh^{li}
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh ael aur ham^{rā}-kē dhaelak. Hamar hāth-mē tar^{wār} hal.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw^{sar} na milal ki mēān-sē bāhar nikālī.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.
 Karējā thar^{tharā}ē lagal, dar-ke-mārē ham kaṭhuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.
 Bāgh-kē binā dekh^{lē} bagh-chēṛī lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham one dekh^{li} tō kā dekh^{li}, ki ēk būr^{hā} Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadī-ke pānī jē pahār ke uprē-sē giraīt-hal mach^hrī mārē-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 ban^{hāt} halai. Uh^ṣ sē jē pathar nichē bigaīt halai sēi
damming was. There from what stones downward throwing he-was those-very

MAGAHĪ OF PALAMAU.									
bīsō	hāth	nīchē	khar ^a barāitē	awaīt	halāi.	Jab	i		
scores-of	cubits	downwards	crashing	coming	were.	When	this		
dekhlī	tab	jiw-mē	sāhas	bhēl.	Ham		i	bāt	
I-sato	then	mind-in	courage	become.	I	ap ^{ne} -sē	this	thing	
kheāl-kar-ke	apan	sāhas	par	hasaīt-hi.		in-my-own-mind			
thinking	my-own	courage	on	am-laughing.					

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhī Dialect, of South Munger and the Bārḥ Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oriyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oriyā.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ वितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सुअर चरावे ला अपन खेत में पेटैलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा केउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के कतना मजूरों के खा के भी उन्न हइ, अवर हम भूखे मर ही। हम उठव अवर अपन बाप भीरी जैवइ, अवर ओकरा कहवइ बप्पा परमेश्वर भीरी अवर तोर भीरू पाप करली हे। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख ॥

TRANSLITERATION.

Kōi ad'mī kē dū bēṭā hālāi. Ōkar-mē-sē chhoṭ'kā apan bāp-sē kah'laī ki, 'ē bāp, dhan-daulat ke jē hamar bakh'rā hōwa haī sē ham'rā dē dē.' Tab ū apan dhan-daulat bāṭ delāi. Dher din naī bit'laī k' chhoṭ'kā bēṭā sab jamā kar'laī awar dūr dēs chal gelaī. Awar ū huā dhan-daulat luchiā-mē uṛā delāi. Awar jab ū sab uṛā chuk'laī tab huā bapī akāl par'laī, awar ōkar dukkh hōwe surū holaī. Awar-ū ū dēs-ke ēk ad'mī-ke ihā jā-ke rahe lag'laī. Awar ū ok'rā sūar oharāwe-lā apan khet-mē peṭhailāi. Awar ū suar'wan-ke khāl chhilak'wan sē apan pēṭ bhare khoj'laī. Sē-ū ok'rā keu naī del'thīn. Tab ōkar hōs bhelaī, awar ū kah'laī ki, 'hamar bāp kē ket'nā majūrā-kē khā ke bhī ubra haī, awar ham bhūkhē mara hī. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok'rā kah'baī, "bappā Paramēśar bhīrī awar tōr bhīrū pāp kar'li hē; ab ham tor bēṭā kahāwe laik nakhī, ham'rā tōr majur'wan-mē-sē ēk majūr niar rakh."'

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

प्रगो सूम अपन सब धन-सम्पत् बेच के सोना किललइ, अवर ओकरा ज गला के ईटा नियर बना के घरती में गाड़ के रोल ओकर पहरा दे हलइ। ओकर कोई पड़ोसिया ई मेद अटकर से बूझे पड़लइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ज सूम ज ठाँव काँड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलयीन अवर ओकरा बुझा के कहे लगलयीन, ए-भाई, तू काहे खातिर सोच हँ। जब लग सोनवा तोर पास हलइ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हले। एइ से तू ज गड़हा-ठोमें प्रगो पथर रख ले अवर ओकरे मुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकारी दुख विपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारय हइ, अवर ज धन अइसने उड़ जा हइ ॥

TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin'laī, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok'rā ū galā-ke itā niyar banā-ke dhar'ti-mē gār-ke
it he having-melted a-brisk like having-made the-ground-in having-buried
 rōj ōkar pah'rā dē-halāī. Ōkar kōi paṛosiya ī bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
 at'kar-sē bujhe pailāī, awar ōkar ghar sunnā pā-ke gaṛal son'wā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelāī. Ket'nā rōj pichhē ū sūm ū thāw koṛ'laī awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dēkh-ke rōe lag'laī. Ōkar rōāī sun-ke ōkar dōst-mōhim aīl'thin,
having-seen to-weep began. His weeping having-heard his friends come,
 awar ok'rā bujhā-ke kahe lagal'thin, 'ē bhāī, tū kāhe khātir sōcha-hē?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
 Jab-lag son'wā tōr pās halāū tab-lag tū ōkar pah'rādār chhōṛ
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō naī halē. Ēi-sē tū ū gaṛ'hā-thō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok'rē bhulāel son'wā bujh-lēhī.
place-for-hyself, and it-indeed the-lost gold imagine.'

Jē ad'mī apan dhan-kē kek'ro dukh bipad-mē nāī lagāwa-haī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar na . apan jīw-mē khā-haī, ōkar dhan akārath haī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 aīsanē uṛ-jā-haī.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHI.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurīā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Muṇḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhūm, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurīā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhūm this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

¹ Vide ante, p. 95.

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhūm. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, r.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamanu	60,382
Singbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL .	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadri Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahī, Magahīā, Korthā, Kurmāli Thār, Khaffā, or Khaffāhī.	111,100
Kharsawan State	Kurmāli	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Parganiā or Tamariā	8,000
Bamra State	Sadri Kōl	4,194
Mayurbhanja State	Kurmāli	280
Malda	Hindi	150,000
TOTAL .		313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

² These figures, however, include speakers of pure Magahī, who are Zamindars and Magahīyā Brāhmans of Jharia, Katras, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭābī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum :—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr^okhīyā* and *gar^okhīyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *ohhōṭō* (for *ohhōṭa* in standard Bengali) is, however, pronounced *ohhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *ker^olē āhā*, I have done; *keri-ke*, having done; *kh^oenē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hichhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *tā*, *tāi* or *tāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-tā*, the child; *bēṭā-tāy*, the son. Its genitive case is *ṭek*, as in *gharī-ṭek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-tā*, is used in the same sense, as in *ek-tā munis-kē ḍāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *sūar-kēr*, of the hogs; *mīṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munis-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *gharī-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhākhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *munis-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām'rā*, we ; *hām'rā-kē*, to us ; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tah'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak'rā-ke*, him ; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

Tēy, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *chē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

(1) *āhā*, I am ; (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

(1) *Helaḍ*, I was.

(3) *Hel*, *helek*, he was.

Also, (1) *rahā*, I was.

(3) *rahē*, *rehek*, he was.

OTHER FORMS—

Hai-ke, having become.

Hēlēi, *heli*, on becoming.

Ah'bē keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

1st Person, *lāgaḍ*, I seem ; *khāḡahā*, I labour.

2nd Person, *keris*, thou doest.

IMPERATIVE.

1st Person, *chālē*, let us come.

2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

IMPERFECT.

Only one instance, *bēche-kelaō*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār'tāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

PAST—

1st Person.—This occurs under three forms; viz. :—

(a) *Pāolaō*, I obtained; *keh'laō*, I said; *khuj'laō*, I demanded; *dekh'laō*, I saw; *lāg'laō*, I began; *tek'laō*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭṭolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh'lāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah'lāk*, he stayed; *ker'lāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch'lāk*, he survived; *lāg'lāk*, they began; *śudhālāk*, he (they) enquired; *buḡhāolāk*, he entreated; *uṇāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh'lek*, he said; *kak'len*, he said.

PERFECT.—This is built on the Bihārī system..

1st Person.—(a) Transitive verbs, *ker'lē-āhā*, I have done; *kāṭ'lē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān'lē-āhē*, he has considered; *ān'lē-āhē*, he has brought. Also *pāolē-āhōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh'lē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlā*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lāi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave; *dauṛi jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *kēlēi*, *helēi*, on becoming.

OTHER FORMS are *ghurek bēṛā*, the hour of returning; *khābār*, of eating.

Idiom—

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār'tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāḡ'lāk*, they began to make.

Note the form *richēk*, a little, a corruption of the Bibārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kurmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY:

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের দুটা বেটা ছালিয়া রেহেক। তারাদের মইখে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্ যে বাপ্-হে হামরাকর্ দৌলতকর যে মঁয় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাঁটিকে অকর হিঁসা দেই দেলাক্। থড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে যুচাওলাক্। যভে থরুচা কেরিকে সভে শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাক্ৰে খাতির অকর দুখ হৈলেই ক্ষেণে সেই মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিচা অকরাকে টাইড়ে শূয়র চারাওলাই গোরথিয়া রাখলে-রহে। অহেলায় গরথিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক হিঁছা কেরলাক্। বিচকম তাখে কেয় কনহ নেহি দেলৈই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া আহেক। অকরা মানষি এতিক বেরছন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর মঁয় ভুঁখে মরল্ আই। মঁয় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে মঁয় ভগমানেকর ঠাই আর তন্ ঠাই দম কেরলে আই। তর বেটাক্ লাক মঁয় না লার্গও। তঁয় মকে মুনিশ রাখৈ। তাকর বাদে উ আপন বাপেক্ ঘার গেল্। অকর বাপ্ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়াটাকে দেখিকে দৌড়ি যাইকে বেঁচায় ধরিকে চুমা খাওলাক্। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্হে তন্ ঠিনে আর ভগমানেক ঠিনে মঁয় গুণহাঁ কেরলে আই। তর বেটাক্ লাক্ মঁয় না লার্গও। অকর বাপে মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁখে অংঠি দেহাক্, গড়ে জুতা দেহাক্। আর চালৈ হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্; হারাই গের রহে আর পাওলৈই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে যুরেক বেরা যখন ঘার পঁছাপঁছটি হেল তেখনে নাচ বাজনা কর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায় এতেক নাচ বাজনা হেহেক রে। মুনিশটাই কেহলেক তন্ ভাই আওল আহেক্, তাকরে ইঁতে কুটুমকে খাওয়াইসাহে কেসে ন অকে ভালই ভালই পাওলে আই-হোক। একরে ইঁতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্ তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তেঁয় কেহলাক মঁয় এতনাদিন তন্ মুনিশেক লেখে খাটই কখন মঁয় তর কাথা নেহি কাটলে আই মনেক তঁয় মকে একটা ছাগেছোয়া নিহি দেলে আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে এসন্ নাচনি লৈইকে তরে এসন ধন দরিব উড়াওলাক্ সে যুরিকে পঁহচৎ না পঁহচতে তঁয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে দিনত তঁয় হামর পব অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক্ এখন রিচেক মজা কেরে হেতেক কেসেন তব এহে ভাইটা মরি রহে যুরিকে বাঁচল হারাই গের রহে যুরিকে পাওলাও ॥

kaham, "bāp-hē, mǎy Bhagamānē-kar ṭhāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 ṭhāi dash ker'lē-āhā. Tar bēṭāk lāk mǎy nā
in-the-presence sin committed-have. Thy son-of like I not
 lāgaṭ; tāy ma-kē munis rākḥē." Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." This after he own
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēṛi
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan ohhāwātā-kē dēkhi-ke dauri jāi-ke
sorrow felt; his father own child seeing running coming
 gbēchāy dharī-ke chumā khāolāk. Takhan a-kar chhāvā-ty keh'lāk,
neck holding kisses gave. Then his child said,
 'bāp-hē, tar ṭhinē ār Bhagamānek ṭhinē mǎy gun'hā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker'lē-āhā. Tar bēṭāk lāk mǎy nā lāgaṭ.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 munis-gulā-kē kah'len jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
 a-kar hāthē angṭhi dēhāk, garē jūtā dēbāk, ār chālē hām'rā
his hands-on rings give, legs-on shoes give, and come we
 khāi pi-ke majā ker'bēi; mar ehē bēṭā-tā mari-rehek,
eating drinking merriment will-make; my this son died-had,
 ār bāch'lāk; hārāi gēr-rahē, ār pāolēi.' Et'nā-tā kehi-ke
and revived; lost gone-had, and I-regained.' This-much saying
 majā kere lāg'lāk.
merriment doing they-began.

Ahē lak-ṭār bara bēṭā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had. He returning-of
 bēṛā jakhan ghār pābhuchā-pābhuchi hel tekh'nē nāch-bāj'nā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk suni-ke, ek-tā munis-kē ḍāki-ke sūdḥāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj'nā hehek-rē? Munis-tā-i keh'lek, 'tar bhāi
dance (and) play is-going-on-eh? The-servant said, 'thy brother
 āol āhek. Tāk'rē hātē kuṭum-kē khāwāis-āhē, kese na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek'rē hātē a-kar rāg
him in-good-condition he-got-has.' This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāh'rāy āsi-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujbāolāk. Takhan tēy keh'lāk, 'mǎy et'nā-din tar munisek
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর মঁয় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতক দর শুধাও-
লাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখে। অহে বাবুগুলঁায় শুনিকে কেহলাক সতে দরিব
মিলঁয়কে এক সের হামরাকে দেহাক। মঁয় এক সের মিঠাই দেলঁেই আর আঠ আনা দাম খুজলঁও।
তখন বাবুগুলঁাই কেহলাক্ যে হামরাকর সঁগে পয়সা নেখৎ। অহে লদি লা আহেক। উঁহা যাইকে দাম
দেবেঁই। মঁয় ভদরান মানুষ দেখিকে মঁয় কন্থ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক্
দেখিকে মঁয় লদীতক্ গের রহঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানাঁই থানাঁই
দেখলঁও লাটা ঢের ধুর্ গেল আহেক্। তেখনে মঁয় পেছাঁই পেছাঁই দৌড়ে লাগলঁও। ঘড়িটেক্ বাদে
মঁয় লাটাকে আঁটাওলাহন্। আঁটাইকে লাহেক্ মঁাঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মঁাঝি
কন্থ নিহি কেহলাক। মঁয় তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গুলঁায় লাহেক্ ভিতরুলে
বাহরায়কে মকেই চর কেরিকে গুল্ কেরুলাক্ আর দুইটা বাবুইঁ ফাঁড়ি ঘারুলে একটা সিপাহি ডাকা কারা-
ইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলঁেই। সিপাহি মর কাথা নেহি শুনিকে
গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আই। মঁয় বড়ি গরিব
লক। মন্ন কেউ নেখৎ বাবা সত্ বিচার্ করি দে। মন্ন কন্থ দব নেখে ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānē besi-ke miṭhāi bēche helaō. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke miṭhāi-kēr ketek dar śudhāolāk. Mǎy keh'laō, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek ta ek-dar nēkhēkh.' Ahē Bābu-gulāy śuni-ke keh'lāk,
things-of indeed same-price is-not.' Those Babus hearing said,
 'sabhē darib milāy-ke, ek sēr hām'rā-kē dohāk.' Mǎy ek sēr miṭhāi
'all things mixing, one seer us-to give.' I one seer sweetmeats
 delēi, ār āṭh ānā dām khuḡ'laō. Takhan Bābu-gulāi keh'lāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām'rā-kar sāgē pay'sā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām debēi.' Mǎy bhad'rān-mānush dēkhi-ke mǎy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh'laō. Dhēr khen heli pay'sā nihi delāk dēkhi-ke mǎy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gēr-rahū; jāi-ke dekh'laō lā-tā sē-ṭhin nēkhēi. Dhēr dhur-lē thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dekh'laō lā-tā dhēr dhur gēl āhek. Tokh'nē mǎy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg'laō. Ghari-ṭek bādē mǎy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 āṭāo-lāhan. Āṭāi-ke lāhek māḡhiṭā-kē Bābu-gulāk kāthā śudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-māḡhi kanha nihi keh'lāk. Mǎy takhan pānī nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē ṭek'laō. Takhan Bābu-gulāy lāhek bhitar-lē bāh'rāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 ma-kē-i char kerī-ke gul ker'lāk, ār dui-tā Bābu-ī phāri-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-ṭā sipāhi ḍākā-kārāi-ke ān'lāk. Māy sipāhi-kē sab kāthā khuli-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēi. Sipāhi mar kātbā nebi śuni-ke giriptān-keri-ke ān'lē-āhē.
told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nihi chari keṛlē-āhā. Māy baṛi
Tico-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
 kauha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad'rī Kōl. As in the case of the Sadrī Korwā sub-dialect of Ohhattisgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kuṛmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmālī Ṭhār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām'rē-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōṭē ād'mī-kēr dui-ṭhur bēṭā rahin. Unhā-lē chhōṭ bēṭā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah'lāk, 'ē ābā, māl-jālar jīn bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
 girī, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē
will-fall, that me-to give.' He his property having-divided gave. Many
 din nai jāllā ohhōṭ bēṭā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē
he-made : all the-property spent having-made having-completed, that country-in
 maharg holāk, āur ō bahūt dukh pālāk. Tābān utr-mē ō ō
a-famine became, and he much distress got. There after-in he that
 dēs-kar ek ād'mī-kar ghar-mē āsh'rā lelāk, āur ō ād'mī ō-kē
country-of a man-of house-in shelter took, and that man him
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what husks
 khāt-rahin, ō-kē khāi-kōr pēṭ purāi-kē man kar'lāk. Ō-kē
used-to-eat, those having-eaten his-belly filling-for mind made. Him-to
 ō kēhū delāin nāhin khāi-kē.
those anyone gave not eating-for.

SPECIMEN II.

Ek gāū-mē budhā budhī dui jhan rah¹len. Bahūt
 One village-in an-old-man an-old-woman two persons were. Many
 ād¹mī par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khānē
 men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg¹lāk. Tōb-lō budhī kah¹lāk,
 the-old-woman-to envy became-attached. Then the-old-woman said,
 ‘ō budhā, sabē-tō kamāi-khan lānat-hen, hām¹rē-man
 ‘O old-man, all-indeed having-earned bringing-are, we
 jāb.’ Kāndhē sab din sarag-kōr ek hāti dhān khāt-rahē, jō
 will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogār¹lāk. Hāti ālāk. Hāti khāt-rahē. Dhān
 the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāāt-rahē sarag-pur. Tōb-lō budhā pōchh-mē
 having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar¹lāk. Hāti budhā-kē lē-golāk sarag-pur. Ūhī
 seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kamāi khālāk. Tōb-lō ō hāti-kēr pōchh-kē
 the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar¹lāk, āu nichē ālāk, āur budhiā-kē kah¹lāk, ‘Budhiā
 seized, and down came, and the-old-woman-to said, ‘Old-woman
 dēkh, et¹rā kamāi-khan lāin-han.’ Tōb-lō budhiā dokh¹lāk,
 see, so-much having-earned I-have-brought.’ Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah¹lāk, ‘mō-hō
 and her soul very rejoiced became. The-old-woman said, ‘I-too
 jābō.’ Tōb-lō dōnō jhan gelāin, hātir pōchh dhaīr-khan,
 will-go.’ Then both persons went, the-elephant’s tail having-seized,
 sarag-pur. Ō-mānē ūhī khōb kamāilāin khālāin. Tōb-lō
 (to)-the-heaven-city. They there well earned ate. Then
 budhā bichār kar¹lāk. Budhiā-kē kah¹lāk. Tōb phēr
 the-old-man consideration made. The-old-woman-to he-spoke. Then
 budhā hāti-kēr pōchh-kē dhar-kēr gāū-kēr ād¹mī-kō
 the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāũ-kēr ād'mī-kē pōchh'lāk, 'kāhō,
bringing-of for came. When the-village-of men he-asked, 'well,
 ihā bhūkē marat-hān. Chālā, sarag-pur-mē bahūt dhān chāul
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
 milat-hē. Ūhā-kēr tāmbi bahūt baḍā hāi.' Tōb-lē sab gāũ-kēr ād'mī
is-found. There-of the-seer very big is.' Then all the-village-of men
 biobār kar'lāin, āur budhā-kē 'chalā, bhāi, jāba,' kah'lāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 Tōb-gē āur ō hāti-kē ogār'lāin, āur ō hāti-kēr
Then and that elephant they-watched, and that elephant-of
 pōchh-mē budhā dhar'lāk. Phēr budhā-kēr piṭh-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
 ek jhan potār'lāk. Ō-kar piṭh-mē āur ek jhan potār'lāk. Phēr
one person embraced. His back-on another one person embraced. Again
 āur ek jhan potār'lāk. Āesan gāũ-kēr sab ād'mī pot'rā-pot'rī
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
 halāin. Tōb-lē hāti upar-kē chal'lāk. Sarag-pur-kēr ādhā bāṭ
became. Then the-elephant above-to started. The-heaven-city-of half way
 haī-khan, ek jhan pāchhē-kēr ād'mī puchh'lāk, 'haī-hō, budhā,
having-become, one person behind-of a-man asked, 'well, old-man,
 et'rā dhūr lē-jāāt-hī, jē ūhā ket'nā baḍ tāmbi āhē?'
so-much distance you-are-taking-(us), what there how big the-seer is?'
 Tōb-lē budhā ek hāt-mē hāti-kēr pōchh-kē dhaīr-khan ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
 hāt-mē tāmbi-kē batālāk, 'et'nā baḍ tāmbi āhē.' Tōb-lē phēr ek ād'mī
hand-in the-seer explained, 'so big the-seer is.' Then again one man
 puchh'lāk, 'nāi sun'lī-hō; ket'nā baḍ tāmbi āhē-jē.' Tōb-lē budhā
asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man
 dōnō hāt-kē chhōḍ-kar, 'et'nā baḍ tāmbi āhē,' bol'lāk. Tōb-lē hāti
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
 sarag-pur chāil-gelāk; ād'mī sab paḍ-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmālī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmālī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGAHI DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক মোকৰেৰ হু বেটা ছিল। তৰ এনে ছোট বেটা আপন বাপসে কহয়ই, এ বাপ চিতকে যে বখরা হাম্, বাপৰ সে হামৰা সেই সে। তৰতমসে চিত আপন কৰ দেখেন। খোরনা পিনসে ছোট বেটা সমস্ত তেহতৰ হামসে দুৰ তেহ চিত। মোমা আৰ সে আপন মে নাহৰ খৰত বরকে মৰ চিত আপন খোয় দেখক। সে মৰ চিত খৰত বরকে বাপ সে দুবুৰ মে খাৰি আবাদ মেম শু সে ছখনে পড়ে মাগমা। তৰ সে মৰকে সে তেহতৰ এক মোকৰেৰ আত্মত দেখক। সে মোক তৰকা আপন সেত্রে শুকর চরনে পাঠাই কেমেন। মৰে শুকর মে কুমা খাইতমখি সেই সেই সে সেই ভগতে খামেস করমেক নিশু কেউ তকরা লিমের না। মৰে বেমে তেমে সে বাচবামক হামার বাপকে বতে নাহিনাওয়ামা নকর খাৎ ও বাঁচও হু মৰে হাম ইহা কুমা মৰি। হাম উঠকে আপন বাপ ইহা মামের, তকরা কহবন বাপ হাম ভগবান ইহা আপন কহমেকি ও হোহর হচুৰ মে হাম হোহর বেটা মোগ্য নহি, হামরা এগো নকর বরাবর রাখ। মৰ উঠকে আপন বাপকে নচিক মেম। কিন্তু দুবসে তকরা বাপ সেমে পাওলক আৰ মায়া করকে কৌতুক মেমানে ধরত কুমা দেখক। বেটা তকরা কহমেক এ বাপ হাম ভগবান ইহা পাগ করমেহি ও হোহর হচুৰ মে হাম হোহর বেটা মোগ্য নহি। মগর বাপ আপন নকর মোককে কহমক জমদি সবসে বেশ দুগা মানকে এনকে পিনহন, এসকা হামসে আতটী ও মোড়মে জুতা পিনহায় দেখন; আৰ হামরিন খাৎ ও আনন্দ বরি; বাতম হামার এ বেটা মৰ মেম বতে বাঁচল ছায়, হেৰাএল গেল বকে, মিলল ছায়। মৰে সে মৰ আনন্দ বতে মাগল।

আৰ তৰত বড় বেটা সেত্রেমে হোমেক, সে আয়কে মরকে নচিক নাচ ও বাচনা শুনে পাওলক শুখন সে এক নকরকে কোলায়কে পুহলক এসব কি। সে তকরা কহমেক হোহর ভাই আএল হো আৰ হোহর বাপ কোচ হৈয়ার করলে ছায়, কাহেনা সে তকরা নিয়োগ মেহীমে পাওলক। কিন্তু সে মিসি-অহমা, হিত্তর মাত বুঢ়া না। তকর বাপনে শুকর বাপ বাচাৰ আয়কে পরবোধ করে মাগমদিন। মগর সে মবায় বরকে আপন বাপকে কহয়ই দেখ এতনা বচয় ধরকে হাম হোহর মোমা করমেহি হোহর কোন বাত কখনি মসন না করলি। তকরমে হোএ কখন হামরা এগো চাগরীকে বাঁজা নেহি দেখক সে হামার লোম মোককে সঙ্গে আনন্দ করি। মগর হোহর এ বেটা যে পাহুরিগাফে মদ হোহর সম্পত বরবাদ করমেক সে মখন আয়লক শুখন তকর মাগকে বড়া কোচ হৈয়ার করমেক। মগর সে তকরা কহলক বেটা ছুই সব দিন হামার মত ছায় আৰ হামার সে কুচ ছায় সে মৰ হোহর। মগর খুসি ও আনন্দ করনা উচিত কারণ হোহর ট ভাই মৰ মেম বতে বাঁচল ছায় হেৰাএল গেল বকে মিলল ছায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

So-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ek lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah'laī, 'ē bāp, chij-ke jē bakh'rā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
 hām'rā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thor'nā din-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōṭ bēṭā samasta ēk-saṅg kar-ke dūr dēs chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak: sē sab chij kharach-kar'nē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
 ākāl bhēl, ō sē dukh-mē parē lāg'lā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēsēr ēk lōkēr āśray lēlak. Sē lōk tak'rā āpan khētō
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar char'nē pāṭhāi-delen. Parē sūar jē bhushā khāitāl'thi sēi
swine to-feed sent-off. Then swine which husks did-eat that
 dēi sē pēṭ bhar'tē kbāes kar'lek, kintu keu tak'rā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.

Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 mūhināwālā nakar kbā-hat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak'rā kah'ban, "bāp, hām Bbag'wān ihā pāp kār'lē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bēṭā jogg'a na-hi; hām'rā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
 barābar rākb." Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." Then having-arisen own father-of near went. But
 dūr-sē tak'rā bāp dēkhe pāolak, ār māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mē dhar-ke, chumā lēlak. Bēṭā tak'rā kah'lak, 'ē bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
Bhag'wān ihā pāp kar'lē-hi, ō tōhar hujur-mē. Hām tōhar bēṭā
God near sin have-done, and thy presence-in. I thy son
jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'di
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
sab-sē beś lugā ān-ke en-kō pin'han; es-kā hāt-mē āngṭī
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
ō gōr-mē jutā pinbāy-dehan; ār hām'rīn khāy ō ānand rahi;
and foot-on shoes put-on; and let-us feast and merry be;
kāran hāmār ō bēṭā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē,
because my this son had-died, revived-is; had-been-lost,
milal-hai.' Parē sē-sab ānand kare lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar barā bēṭā khēt-mē hōlak. Sē āy-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
nāch ō bāj'nā sune pāelak. Takhan sē ōk nakar-kē bolāy-ke
dancing and music to-hear got. Then he one a-servant-to calling
puchh'luk, 'ē sab ki?' sē tak'rā kah'lak, 'tōhar bhāi
asked, 'this all what?' he to-him said, 'thy brother
āel-hō ār tōhar bāp bhōj taiyār-kar'lē-hai, kāhenā sē
come-is-(for-thee) and thy father a-feast has-made-ready, because he
tak'rā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitār jāy khujlā
him sound body-in found.' But he got-angry, inside to-go sought
nā. Takar bād-mē ō-kar bāp bāhār āy-ke par'bōdh kare
not. Of-that after his father out coming remonstrating to-make
lāgal'thin, magar sē jāwāb kar-ke, āpan bāp-kē kah'lai, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
et'nā bachchhar dhar-ke hām tōhar sēbā kar'lē-hi; tōhar kōna
these-many years during I thy service have-done; thy any
bāt kakh'ni lāngan nā-kar'li; takar-mē tōē kakhān hām'rā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
chhāg'rī-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-kē saṅgē ānand
goat-of young-one not gavest that my friends-of with rejoicing
kari. Magar tōhar ē bēṭā jē pāuriyā-ke saṅg tōhar
I-may-make. But thy this son who harlots-of with thy
sāmpat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke barā
properly wasting made, he when came, then him for great
bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'bēṭā, tūi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ò ānand kar'nā uchit, kāran tōbar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mār-gēl-rāhē, bāchal-hai; herāel-gēl-rāhē, milal hai.¹
had-died, revived-is; had-been-lost, found is.

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Mundāri, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmālī Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an ō-sound is represented as elsewhere in Manbhum, by the letter ঔ *o*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindi spectacles, and an ō-sound is represented by the letter औ *o*.

We also see signs of the influence of Sarākī Bengali¹ in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the ō-sound of the letter *o* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *ko'nā*, for *kal'nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kurmālī Thār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kah'mū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaūr*, having done, and

¹ *Vide ante*, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saib* for *sabu*; all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīh-kōhan* or *uīh-kahan*, having arisen. It will be remembered that in Sadri Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpuri. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARIĀ.

(RANCHI DISTRICT.)

कोनों एक आदमी केन दुइटा छुआ नोहे। तेकन माँहने छोटा छुआटा आपन वाप के कोहठक, वाप मएँ वन केन जे हिंसा पामुं से मोके देउ। तेकन माँहने ओकन वाप से वन हिंसा करन देठक। वहुण दिन ना होण केर छोटा छुआटा सउव वन जाया कोरन ठेठक, आन यूँ गाँव के यरठ गेठक। आन से वन के गार्हा कुकाम माँहने उड़ाय देठक। आन जयन से सउव प्यय करन युक्तक, गाँव प्यव आकाठ होठक, आन से वहुण कस पाए ठागठक। जयन से सेई गाँव केन नहँअठ आदमी केन पासे नहँठक। आन से आदमी तेके आपन टाँड़ि सुअरन यानायके पशाय देठक। तेकन वाद से आदमी सुअरन जे घाँस प्याण नहे सेई घाँस प्यायकहन पेठ नयामुं रखा कनठक। आन केउ तेके देगोए गार्हा। तेकन वाद जेवि बुहे पानठक, से कहठक मोन वापकेन कोणना गठप ठेवैअ आकन जणना प्याय केन दनकान तेकन ठेक वेसी पाएठा आन मोएँ र्हा नूँये मोनोगो हों। मोएँ उरइ कोहन र्हा ठेक मोन वापकेन पास जामुं, आन तेके कहमुं। वाप, मएँ नगावान केन पासे आन नाउनकेन पासेज पाप करन आहों, आन मएँ नाउन छुआ हेकों कोई कोहन कहठ वेस ना ठागो। मोके नाउनकेन गठप पावअआ आकन नकम नायू। तेकन वाद से उरइ कहन आपन वापकेन पास गेठक। किन्तु से खानाके नहन केर तेकन वाप तेके देपे पाए कहने कुइ जाय कहन टोठाय वरन कहन यूम प्याठक। आन छुआ तेके कहठक वाप मएँ नगावानकेन पासे आन गोन पासेज पाप करन आहों, आन मएँ नाउनकेन छुआ हेकों कोई कहन कोहठ वेस ना ठागो। किन्तु वाप आपन याकनगुठागो कहठक जे सउव ठेक वेस गुगा ठारन कहन एके पिनघावा, आन ईकन हाये अंगोडी आन गोठि जूना पिन्घाय देवा आन प्याय कहन हामने प्यूसी होई। कानन मोन एहे छुआटा मोरन जाय नहे, से आउन वारय बुनठक हेजाय जाय नहे, पावठक। आन से सउव कोई प्यूसी होय ठागठक।।

सेयन तेकन वड़ वेठा टाँड़ि नहे। से आय कहन वनकेन पास पहुँयठक, आन नाय आन वाजना सुगे के पाठक। कि एक हन याकन के ठारक कहन पुवठक ई सउव का। से तेके कहठक गोन माई आय बाहे आन गोन वाप वहुण आदमीकेन प्याय

કેન યીજ ખામા કરન આહે । કાનન તેકે વેસે પાઠક । કિન્નુ સે ખિસાઠક ; મીનન
 ખાયકે નાહો માનઠક । સે તેહે તેક્કન વાપ વાહિને આય કહન તેકે વુહાયકે ઠાઠક ।
 સે ખસાવ દે કહન આપન વાપ કે કહઠક દેખિન દગિક વચન ઠેક મોહં તોન સેવા
 કનોગોહો ; તોન હુકુમ કોખનો નાર્સ કાશ્ટ નોહો તાહાકે નાઝન કીઝિનકેન છુઆકે
 નાર્સ દેઘો, ખે મોન આપુસ કે ઠે કહન ખુસી કરી । કિન્નુ તોન દહે છુઆટા આય
 આહે ખે છુઆટા જસવીકેન સંગે તોન સઝવ ધન ખાય ગુયાય આહે તખ્તન નઝને
 તેક્કન ઠાઠિક વહુન આદમીકેન ખાલકેન યીજ ખામા કરન આહો । કિન્નુ સે તેકે
 કહઠક વેઠા તૈં સઝવ દિનેર મોન સંગે આહિસ આન મોન ખે આહે સે સઝવ તોન ।
 કિન્નુ નોહે કરેકે ડયિત, આન ખુસી હોઈ કાનન તોન દહે નાર્સ મોરન ખાય નહે
 સેરન વાંચ્યા દે દેખાય ખાય નહે પાલઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

PĀGH PARGANĀ OR TAMARĪĀ.

(RANCHI DISTRICT.)

Kōnō ēk ād'mī-kēr dui-tā chhuā rōhē. Tēkar māh'nē chhōt chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh'lak, 'bāp, māē dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
 mō-kē dēu.' Tēkar māh'nē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōt, kēi chhōt chhuā-tā saūb dhan jāmā-kōir-lēlak, ār
days not being, that the-younger son all property collected, and
 dhūr gāw-kē chāil-gēlak. Ār sē dhan-kē tāhā kukām māh'nē
distant tillage-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk'lak, gāwē khūb
wasted-away. And when that all he-had-spent, the-tillage-in great
 ākāl hōlak; ār sē bahut kaṣṭ pāe lāg'lak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahaiaṭ ād'mī-kēr pāsē rah'lak. Ār sē ād'mī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāirē suair chārāy-kē paithāy-dēlak. Tēkar bād sē ād'mī, suair
fields-in swine feeding-for sent-away. That after that man, swine
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 ichchhā kar'lak. Ār keu tē-kē dētō-ē nāhī. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 bījhe-pār'lak. sē kah'lak, 'mōr bāp-kēr kot'nā talap-lewaiiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat'nā khāy-kēr dar'kār tēkar lēk bēsi pāe-lā ār
as-much eating-for (is)-necessary that than more get and
 mōē ihā bhūkhē mōrōtō-hō. Mōē uith-kōhan
I here from-hunger am-dying. I arising
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah'mū, 'bāp,
here from my father-of near will-go, and him-to will-say, 'father,
 māē Bhōg'wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āhō
I God-of near and you-of near-also sin have-done
 ār māē rāur chhuā hekō kōi-kōhan kahāl bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwāñ chākar rakam rākhū. " Tēkar
He you-of pay-getting servant like keep." *That*
 hād sē uith-kahan āpan bāp-kēr pīs gēlak. Kintu sē
after he arising his-own father-of near went. But he
 phārākē rahat, kēi tēkar bāp tē-kē dōkho-pāc-kah'nē
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss etc. And son him-to
 kah'lak, 'bāp, maē Bhag'wān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
 nā lāgē. Kintu bāp āpan chākar-gulā-gē kah'lak jē, 'saūb-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kē pindhāwā, ār īkar bāthē āg'thī
good cloth bringing this-one put-on, and this-one's hand-on ring
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām'rē khusī
and feet-on shoes put-on; and eating we happy
 hōi; kāran mōr chē chhuā-īā mōir-jāy-rahō, sē āur bāich-ghur'lak;
be; because my this son dead-was, he again returned-safe;
 hejāy jāy-rahō, pāw'lak. Ār sē saūb kōi khusī hōy lāg'lak.
lost was, is-found.' And that all men merry to-be began.
 Sēkhan tēkar bar bēfā fāīrō rahō. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of
 pās pahūch'lak, ār nāch ār bāj'nā suno-kē pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one
 jhan chākar-kē dāik-kahan puchh'lak, 'I saūb kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to
 kah'lak, 'Tōr bhāi āy-āhō, ār tōr bāp bahut ād'mī-kēr
said, 'Thy brother is-come, and thy father many men-of
 khāy-kēr chīj jāmā-kaīr-āhō. Kāran tē-kē bēsō pālak. Kintu
eating-for things has-collected. The-reason-(is) 'him well he-found.' But
 sē khisālak; bhītar jāy-kō nāhī mām'lak. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father
 bāhīrē āy-kahan tē-kē bujhāy-kē lāg'lak. Sē jawāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
 kah'lak, 'dēkbīn, ētik bachhar-lēk mōē tōr sōwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing, Thy orders
 kōkh'nō nāi kait-rōhō. Tabāñ rāur ohhīgīr-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
 nāi dēlī, jō mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-īā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-ābē, jē chhuā-tā kas²bi-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-casted,
 takhan raūrē tēkar lāgin babut ād²mī-kēr khāc-kēr chij
at-that-time Your-Honour him for many men-of eating-of things
 jāmā-kaīr-āhī.¹ Kintu sē tē-kē kah²lak, 'bēṭā, tāi saūb dinē-i mōr saṅgē
has-collected. But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rijhē kare-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusi hoi, kāran tōr ēhē bhāi mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, 'pāw²lak.'
lost was, is-found.'

It has been already pointed out¹ that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛmāli, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaiḱ*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aiḱ* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmāli Thār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

¹ Vide ante, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGAHI DIALECT.

KURUMĀLI SUB-DIALECT.

(MAYURBHANJA STATE.)

ସ୍ତ୍ରୀ - ଶୁଣିବି ତୁ : ଦୁଇଦିନ ମାଆଙ୍କୁ ଚାହିଁଲୁ କିନ୍ତୁ କିଏ ମାଆକୁ ?

ପୁଅ - ଓ କେହି ମାଆକୁ ନାହିଁ ।

ସ୍ତ୍ରୀ - କିମ୍ପାଇଲେ ମାଆ ?

ପୁଅ - ଶୁଣିବି ତୁ ମାଆ ତାଙ୍କୁ କିଏ ଚାହିଁଲେ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

ମାଆକୁ ନାହିଁ ତାଙ୍କୁ କିଏ ଚାହିଁଲେ ।

ସ୍ତ୍ରୀ - କେତେ ଦିନ ମାଆକୁ ଚାହିଁଲୁ ତୁ କିନ୍ତୁ କିଏ ମାଆକୁ ନାହିଁ ?

ପୁଅ - ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

ସ୍ତ୍ରୀ - ମାଆ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

ପୁଅ - ମାଆ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

ସ୍ତ୍ରୀ - ମାଆ ମାଆକୁ ନାହିଁ କିନ୍ତୁ ମାଆକୁ ନାହିଁ

୨୩୩ - ଶଙ୍କୁ ଯାଦୁ ଶରଣ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ

ସ୍ତ୍ରୀ - ଧ୍ୟାନ ଗ୍ରନ୍ଥଟି କେଉଁ ଗ୍ରନ୍ଥର କିଛି ଅଛି ?

අවවාද - ගෞරවය යනු ඉන්ද්‍රිය ගාමිනි (෧) උද්‍යෝග (෨) භයානකය

(က) ဘာလို့ (င) ဘာလို့ မသိရဘူး ! ခုနစ် နှစ်လ

ମାଲ୍ୟା ୭୦୫ କ୍ରମିକ, ପ୍ରାୟ ୧୫୦୦ ମଧ୍ୟସ୍ଥାନୀୟ

ပုဂံလမ်း၏ စွဲစာချိမ်းက ချိမ်းမင်းက ပြုလုပ်သည်။

ପ୍ରଶ୍ନ - ୭୯୯ : ଶ୍ରୀ ଗାୟ ଡାକ୍ତର ଉପାଧିକାରୀଙ୍କୁ ନିର୍ବାଚନ କମିଶନରଙ୍କୁ ଶ୍ରୀ ଶ୍ରୀ ?

දින ෧ - කිතුනි මාරු ප්‍රකෘත මානවික හිමිකම් පත්‍රයේ නිවැරදිකම පරීක්ෂා.

ප්‍රති-මුද්‍ර (8) : ශ්‍රී ලංකා බැංකුව ?

എഫ്. - ൧൭ (൪) ക്ലസ്റ്ററുകളായി വിഭജിച്ച് സംസ്കരണത്തിന് വിധേയമാക്കും.

ප්‍රශ්න - 05 සිද්ධි ස්‍රෝතයට දායක වූ බැඳි පැහැයේ තුරුණ ?

අනුමැතිය ලබාදීම සඳහා

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURDHANJA STATE.)

Saṃyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē ?

Question,—Kurāḍiā Parganā Paṇḍupāl village-of Jēnā Singh now where is ?

Jawāb,—U ekhyan mari-gēlā-hē.

Answer,—He now dead-gone-is.

Sawāl,—Kēsan kari-ke mar'lā ?

Question,—How doing did-he-die ?

Jawāb,—Kurāḍiā Praganā Ās'kanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurāḍiā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh
marāw'lē-āhēk akar ṭhēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek ṭhēngāy mār'lēk, ō kan-ṭhinē ṭhēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club
māri mār'lēk ?

striking did-he-kill (-him) ?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kām jārī, ēk ṭhēngā mārāitē-ī.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Ahē-mārē-i ahē-ṭhinē jhārī-khas'lā.

On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ēk khyanē tāy āikhē dekh'lē-āhas ki nihī ?

Question,—Dim of-being-beaten at-the-time you with-eye have-seen or not ?

Jawāb,—Hā, dekh'lē-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭ'nā kabē helēk, ō kati-khyanē ?

Question,—This occurrence when did-it-occur, and at-what-time ?

Jawāb,—Rāit ēk-gharī-k samayē. Ati-khyanē āndbār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this

ghaṭ'nā gel-ēk Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār
occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday
rāitē.

at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār'lēk ?

Question,—Jēnā Singh Budhu-rām for-what killed ?

Jawāb,—Jēnā Singh-ēk bēṭi-kē māy gel-ēk bachharō bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēi. Ō Jēnā Singh-ēk bēṭā Maṅglā Singh mar bahin Guni-k muṇḍā
had-given. And Jēnā Singh's son Maṅglā Singh my sister Guni's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kō mar saṅgō bihā
vermilion had-given. But, Jēnā Singh's daughter-of-me with (in)-marriage
 nihi dēitē, pañchāit helēk. Tēkar pēchhaṭ, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
 bēṭi Pitēi-kē, Mitrapur bāṭē bihā dēl-ēk-khyānē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār'lēk.
clder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-ṭhinē?

Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayō Burhā-balaṅg nadi
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅg river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bārī hoī-ke, jē bāṭ rah'lēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāṭ hei-ke āw-ēk khyānē sarishā bārī pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ār ēk Budhiā Singh-ēk khēt-kē pahāchaṭṭē mār'lēk.
another one Budhiā Singh's field-to on-arriving he-struck (-him).

Sawāl,—Taī ati-khyānē kinā karēi-helis?

Question,—You at-that-time what were-doing?

Jawāb,—Māy ati-khyānē-kuhiī dāṇḍāi-rahā.

Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinē kou rah'lā ki nihī?

Question,—Other there any-one was or not?

Jawāb,—Ahē-ṭhinē ēhē hājirā āsāmi : (1) Nachhman Sing :

Answer,—At-that-place these present accused : (1) Lakshman Singh :

(2) Rukhā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē

(2) Rukhā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these

sab rah'lā. Kintu Khushālī Mājhi uṭhinē nihi rah'lā. Hamar

all were. But Khushālī Mājhi there not was. Me

ṭhikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk

from two score ten cubits in-distance accused Budhiā Singh's

sarisha bārī rah'lā.

mustard field-in he-was.

Sawāl,—Taī ki ār keu Jēnā Singh-kē mār'lē āki nihī?

Question,—You or other any-one Jēnā Singh beat or not?

Jawāb,—Maī ki ār hājirā āsāmiraī kēha-ī nihī mār'lē-āhēk.

Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēṅga kākar?

Question,—This ka-marked club whose?

Jawāb,—Ēhē (ka)·chihñē-dēl t̥hēngā Budhu-rām Singh-ēk. Ēhē-t̥hēngāi
Answer,—This ka-marked club Budhu-rām Singh's. With-this-club
mār-lē-rahēk.
he-had-beaten.

Sawāl,—Ēhē maral muṇḍā ō maṭā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,—Ēhē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead.

Q.—How did he die ?

A.—Budhu-rām Singh, of Āsk anda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitāi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Rukhā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh ?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter ‘Ka’ ?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet ?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kuṛmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithilī, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindī or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'ohhi*, it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHOṢṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোটো লড়কা আপন্ বাপ্কে কহলকই, বাবা, হামরা হিস্‌সাকে গিরস্তি হানরা দে। তো বাপ্ দোনকে আপন্ গিরস্তি বাঁটি দেলকই। তো থোরা দিন্ বাদ্ ছোটো বেটা আপন্ জেতনা হলই সব হাত করিকে কোই ছুর দেস চলি গেলই। তাঁহামে লুচাপানা করিকে সব তহস্‌নস্‌ করি দেলকই। তব যব একদম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বড্ডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিথান্‌মে ওকরা আপন্ হ্‌য়র্ চড়াওলা ভেজকই। উহা উ হ্‌য়র্ খোয়কী ভুঁসিসে বড়া খুঁসী হোকে পেট্ ভরতিয়ই। ওঁর ওকরা কোই কুচ্ছু নহি দেতিয়ই। যব্ ওকর্ গেয়ান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্কে যর্কে কেতা চাকর পাইট আপনে খাতিয়াই আর্ পর্কে বিলাতিয়াই, আর হাম্মা ভুঞ্খে মরেহি। হাম্মা উঠিকে বাপ্কে ভিরা যাকে ওকরা বোলো,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর্ হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর্ করি লে। তব্ উ উঠিকে আপন্ বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পায়্কে দৌড়্কে লড়কাকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোঁর সামনে পাপ করলিয়ই, আর হাম্মা তোঁর্ লড়কা কহনে লায়ক নই হাই। লকিন্ বাপ্ আপন চাকর্কে কহলকই, আচ্ছা পোশাক্ আন্ ও একরা পরা দে। চল্ সব্‌কোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর্ ফের বাচলই। এ হেরা গেলা হলই, আব পালিয়ই। তব্ সব্‌কোই রং তামাসা করনে লগলই ॥

ইমর্ তো বড়া লড়কা খেঁনে হলই। যব যর্ আবে লগলই তো যর্কে লগিজ্ আতে নাচনা গাওনা হ্‌নে পালকই। তো এক্ চাকর্কে ডাকিকে পুছকই ই সব্ কাহে হোয়ছি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকই। তো বড়া লড়কা বড়া রাগলই ও যর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ষিংগটি করনে যগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি ভাভব, এতনা বছর হাম্মা তুমরা ঘরে বসি ও কতি তুমরা হুকুন্ বাহার্ কান্ না করলি, ও তব্‌ভি আপনে হামরা কব্‌ভি একঠো পাঁঠা ভি নহি দেসন্ মো হাম্মা আপনা সাগা কুটুন্ লেকে আন্দ্ কর্তিয়ই। আর্ তোঁর্ এই লড়কা তোঁর গরস্তি খানগা কসবাসে তহস্‌নস্‌ করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হানরা পাঁত হাঁয়, হাম্মর যো কুচ্ছু সন্‌তোঁর্‌হি হউ। ই মোনাগিব হু মো হানতা আন্‌ হেঁ ও হাঁগিগুসি করোঁ। মো তোঁর্ ভাইয়া যো মর্ গেলা হলও, সো ফের বঁচলও; মো হেরা গেলা হলও, ফের্ মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ.

KHOṆṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ek janā-kē du bēṭā halaī. Chhōṭā laṛkā āpan bāp-kē
One man-to two sons were. The-younger child his-own father-to
 kahal'kaī, 'bābā, hām'rā hissā-ke girasti hām'rā dē.' Tō
said, 'father, my share-of household-property me give.' Then
 bāp dōna-kē āpan girasti bāṭi del'kaī. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
 bād chhōṭō bēṭā āpan jet'nā halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
 kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making all
 tahasnas kari-del'kaī. Tab jab ēk-dam ōkar hāt khālī hōlāi tō
waste he-made-complete. Then when completely his hand empty was then
 ōi dēs-mē baddā ākāl par'laī, ār u barā muskil-mē gir'laī.
that country-in a-great famine fell, and he great difficulty-in fell.
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil'laī. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
 sahoriyā bitbān-mē ok'rā āpan suyar chaṛāolā bhej'kaī. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
 khōy'kī bhūsi-sē barā khusī hō-ke pēṭ bhar'tiyāi; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
 ok'rā kōi kuohchhu nahi detiyāi. Jab ōkar geyān bhelaī,
him-to any-one anything not used-to-give. When his senses became,
 tō āp'nā-āp'ni bōle lāg'laī, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
 chākar-pāiṭ āp'ne khātiyāi ār par-kē bilātiyāi, ār
servants themselves used-to-eat and others-to used-to-distribute, and
 hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok'rā
I with-hunger am-dying. I rising father's near going him
 bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near sin

kar^{liu}. Ār hāmmā tōrā bēṭā kūhālānē lāyak nahi hai.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
 Hāmmā āpan rākḥⁿⁱ chākar kari^{lē}.'' Tab u utṭhi^{ke}
Me thy retained servant having-made-keep.'' Then he rising
 āpan bāp bhirā ālai. Lakin u bahut dūr rah^{taī}. bāp
his-own father near came. But he very far remaining-even, the-father
 ok^{rā} dēkhe pāy^{ke} daur^{ke} laṛ^{kā}^{ke} galā dhari^{ke} chummā khūbe
him to-see obtaining running the-son's neck seizing kiss to-eat
 lag^{laī}. Tab laṛ^{kā} bāp^{kē} kahā^{kaī}, 'bāp, hāmmā swarag bhirā
began. Then the-son the-father-to said, 'father, I heaven near
 ō tōr sām^{nē} pāp kar^{liyaī}, ār hāmmā tōr laṛ^{kā} kah^{nē}
and of-thee before sin committed, any-more I thy son of-calling
 lāyak nai hā.' Lakin bāp āpan chākar^{kē} kahā^{kaī}, 'āchchhā pūsūk ān
fit not am.' But the-father his-own servants-to said, 'good clothes bring
 ō ek^{rā} parā dē. Ohai, sab^{kōi} khūnā^{pinā}^{kari}, ō ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
 Kāhe^{ki} hām^{rā} ehi laṛ^{kā} mari gelā^{halaī}, āb pher bāoh^{laī}; ō hērā gelā^{halaī},
Because my this son dying had-gone, now again survived; he lost had-been,
 āb pāliyaī.' Tab sab^{kōi} rang^{tāmāsā} kar^{nē} lag^{laī}.
now I-recovered-him.' Then all merriment to-make began.

Idhar tō barā laṛ^{kā} khēt^{mē} halaī. Jab ghar ābe lag^{laī},
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,
 tō ghar^{ke} lagij ātē nāch^{nā} gāonā sune pāl^{kaī}. Tō ēk chākar^{kē} dāki^{ke}
then house-of near coming dancing singing to-hear he-got. Then one servant culling
 puchh^{kaī}, 'i sab kāhe hōy^{chhi}?' Chākar kahā^{kaī}, 'tōrā bhūi ālā^{haī}.
he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.
 Laṛ^{kā} bhālā^{bhālāī}^{sē} ālai, sōi āp^{nā} bāp ēk bhōj del^{kaī}.' Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then
 barā laṛ^{kā} barā rāg^{laī}, ō ghar nai sāl^{kaī}. Tō bāp bāhār ākar
the-elder son very angry-was, and house not entered. Then the-father out coming
 ok^{rā} barā ghing^{ṭi} kar^{nē} lag^{laī}. Tō barā laṛ^{kā} bāp^{kē} jawāb del^{kaī},
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
 'Ki tājjab! et^{nā} bachchhar hāmmā tum^{rā} gharē khaṭ^{ṭi}, ō kabhi tum^{rā}
'How wonderful! so-many years I your house-in served, and ever thy
 hukum bāhār kām nā kar^{li}, ō tabbhi āp^{ne} hām^{rā} kabbbhi ēk^{ṭhō} pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
 nahi dēlan, jō hāmmā āp^{nā} sāgā kuṭum lē^{ke} ānd kar^{tiyaī}. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
 laṛ^{kā} tōr gar^{hasti} khān^{gi} kas^{bi}^{sē} tahasnas kar^{kao}, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
 u ātē^{hi} ōkar wāstē tu ēk bhōj dey^{lē}. Tab bāp ok^{rā}
he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him

kahal'kaī, 'bōṭā, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
said, 'son, thou always my company-in art, my which anything-(is) all
 tōr-hi haū. I monāsib hay jō hām'rā ānd hō ō hāsi-khusi karō.
thine-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr bhāiyā jō mar gelā-halaō, sō pher hāch'laō; jō hērā
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halaō, pher mil'laō.
had-been-for-thee, again was-recovered-for-thee.'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদ্রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আগ্নন বহুকে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহু ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘরমে কোই বাসনুমে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক্ কুস্তা ভানসা ঘর্ য়কর্, ওই বাসনুকে মাস্ থা গেলই, থোরা সা রহলই। বহু ওই জানিকে হাকাবাকি কুস্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিটুঠর পুরুস্কে হাত সে বাঁচেনেকে বাস্তে ওকরা কুস্তাকে জুট্ঠা মাসহি থাবে দেলকই। পুরুস্ মাস্ কাহে থোরা হোলই যব্ এই বাত পুছকই তো বহু জবাব দেলকই,—বাঁকি মাস্ লড়কা বালা থা গেলই। লড়কা বালা থা গেলই শুনিকে গিরহস্ত্ আর্ ভালা বুয়া কুচ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ ঢালাক্ বেটা লড়কা হালাই। উ স্তরসে সব্ বাত্ জানতিয়াই। মা বাপুকে বোলি ঢালি স্তনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুস্তা মাস্ থা লেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমোনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়ই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgī gir^hast baṛā mās piyār-kar^tiyāi. Ēk din pāṭhā-ke
One violent-tempered householder much meat liked. . One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādhⁿē kahi^l-ke bābār gelai. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhⁱ-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkhⁱ-kai. Lakin daibi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelai, thōrā sā rahⁱlai. Babu ōi jāni-ke hākābāki kuttā-kē tō hā^kkā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
 delⁱ-kai. Lakin purus ā-kar ki kah^tai, ēi dar-mē kāpⁿē lagⁱlai.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.

Ār kōi upāy nā dēkh-kar niṭṭhur purus-ke hāt-sē bāohⁿē-ke wāstē, ok^rā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
 kuttā-ke juṭṭhā mās-hi khābē delⁱ-kai. Purus mās kāhe thōrā holaī
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchhⁱ-kai, tō bahu jāwāb delⁱ-kai, 'bā^kki' mās laṛ^kā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelai.' Laṛ^kā-bālā khā-gelai suni-ke gir^hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kahalⁱ-kai.
said.

Lakin ōi ghar-mē ēk chālāk bēṭi-laṛ^kā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān^tiyāi. Mā-bāp-ke bōli-chālī suni-ke, u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 sōch^tē lagⁱlai, 'āb ki kariyāi? Kuttā mās khā-leⁱ-kai. I bāt kahⁿā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kahⁱlā-bhi bē-monāsib. Bolⁱ-sē mā mā^r khāt^yai,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 na kahⁱlē-sē bāp juṭṭhā khāt^yai.
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpurī centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpurī is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpurī similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpurī, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpurī, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpurī as follows :—

Name of District.	Number of people speaking Standard Bhojpurī.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpurī dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpurī, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpurī of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpurī-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

¹ Revised figures.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHARI.

SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक भदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिंसा होखे से बाँट दीं। तब ऊ दूनो के बाँट देलस। थोड़ा-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरब के देलस तब ओह देस में बड़ा भकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक भदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूमी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहु कुछ देत ना रहे। आउर जब ओकरा अपना विचार में आइल त सूअर की कतना हमरा बाप का नोकर चाकर का रोटी खेला से बाँच जाला या हम भूखे मूर्खत बानीं। हम उठय अपना बाप किहाँ जाइय या कहय की ए बाबू-जी हम परमेश्वर का सोभा पाप कइलीं आ रौरी सोभा। हम ग्रह जोग नैखीं जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवत रहे की ओकर बाप देखलस। त छोटा के दौरल ओकरा के गला में लगा के चूमा लिये लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीं आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्य इनका के पेन्हाव आ एक अंगुठी दाय में आउर पनहो गोड़ में पेन्हाव हमनीका साथे खात जाई आनन्द करीं। काहे की हमार बेटा मृ गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हनीका आनन्द करे-लगले स॥

ओकर बड़का भाई खेत में रहे। जैस घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आंगे देहो नीके पहुँचले हा। ई सुन के खिसिया गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ भिनतो करे लागल। त जबाब में अपना बाप से कहलस की हाइ अतना दिन राउर सेवा कैलीं ना रौरा बात के उलघने कैलीं। तेहू पर रौआँ एगो पठरुआ ना देलीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिया में उड़ा देलस रौरा ओकरा के भोज देलीं। तेह पर ओकरा के जबाब देलस की बेटा, तू सदई हमरा साथ बाड़ आउर जे कुछ हमरा पास बा से तोहरे ह। उचित ह की हमनीका आनन्द करीं आ खुस होईं ग्रह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk ad'mī-kā' dū bēṭā rahē. Chhoṭ'kā ap'nā bāp-sē kalī'las kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
kē bāṭ-dēlas. Thōṛ-hī din-mē chhoṭ'kā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
dūr dēs chal-gaīl. Uḥā sabh dhan kuchāl-mē urā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
sabh khar'ch-kā-dēlas, tab oh dēs-mē baṛā akāl pāṛal. Ok'rā baṛā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
hōkhē lāgal. Tab ū oh dēs-kā ēk ad'mī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
ok'rā-kē ap'nā khēt-mē sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
ohī bhūsī-sē āpan pēt bharit jē sūar khāt-rahās,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
āur ok'rā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok'rā ap'nā
and him-to any-body any-thing giving-not-was. And when to-him his-own
bichār-mē āil tī sūjhal kī, 'kat'nā ham'rā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
ap'nā bāp kibā jāib ā kahab kī, "ē bābū-jī, ham Par'mēsār-kā
my-own father near will-go and will-say that, "O father, I God-of
sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
jē raur bēṭā kahāī, hām'rā-kē ap'nā nok'ran-mē
that Your-Honour's son I-may-be-called, me thy-own servants-among
rākhī." U uṭhal ap'nā bāp kibā āil; bāki ab'hī thōrē-dūr
keep." He arose his-own father near came; but yet a-little-distance-off
rastā-mē aw'te-rāhē kī okar bāp dekh'las. Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, ok'rā-kē galā-mē lagā-kē chūmā lēwe lagal. Larikā ap'nā
he-ran, him neck-in enfolding kisses to-take began. The-son his-own
 bāp-sē kal'las ki, 'bābū-jī, ham Is'war-kā san'mukh pāp kuilī āur
father-to said that, 'father, I God-of before sin did and
 raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called sit
 naikhī. Ōkar bāp ap'nā nok'ran-sē kal'las, 'nīman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in'kā-kē penhāwā, ā ēk āguṭhi bāth-mē āur pan'hī gōr-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham'nī-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bēṭā
(let-)us together eat, merry make, because-that my son
 mū-gaīl-rahē ā pher jāī; bhulāīl-rahē, ā mil-gaīl. Aur
had-been-dead and again alive-became; had-been-lost, and found-is.' And
 un'h'nī-kā ānand karō lag'lē-sā.
they merry to-make began.

Ōkar baṛkā bhāī khēt-mē rahē. Jaisē ghar-kā nagīoh āīl nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun'las. Ēgō nōkar-kō bolā-ke puchh'las ki, 'ī kā hōt-bā?'
music he-heard. One servant calling he-asked that, 'this what is-being?'
 Jabāb dēlas ki, 'rāur bhāī aīlē-hā. Rāur bāp un'kā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dōt-bāṛē kāhe-kī jāī. jāgat āgē-dēhī
to feast is-giving because-that alive (and)-awake in-good-health
 nīkē pahūch'lē-hā. I sun-ke khisiā-gaīl, bhītar nā gaīl.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Ōkar bāp bāhar āīl ā min'tī kare-lāgal. Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answer-in
 ap'nā bāp-sē kal'las ki, 'hāe, at'nā din rāur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh'nē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 rauā ēgō paṭh'ru-ō nā dēlī jē ap'nā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bāki jas'hī i larikā rāur āīl jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan. rāur paturīā-mē urā-dēlas raurā ok'rā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī. Teh-par ok'rā-kē jabāb dēlas ki, 'bēṭā, tū sadai
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham'rā-sāth bāṛā, āur jē kuchh ham'rā pās bā sē tohar-ē hā.
me-with art, and what even me with is that thine-even is.

Uchit hā kī ham'nīkā ānand karī ā khus hōī, eh k̄hātir kī
Proper is that we merry make and pleased be, this for that
 tobār bbāī mar-gaīl-rahē, āur pher jī-gaīl; bhulā-gaīl-rahē, ā
thy brother had-died, and again alive-became; had-been-lost, and
 pher mil-gaīl.
again found-is.'

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

SPECIMEN II.

BHOJPUŘĪ DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

झुजहार अजोध्या राय सा: नवादा वेन प्र: आरे ।

हम नवादा में मालिक हईं । मुदई मुदालेह के चिन्ही-ले । साविक में मकान हमरे पट्टे में रहल हा । बटवारा भइला पर हमरे पट्टे में बा ॥

(झाल) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुकुओ ना । सुतरफा अगाड़ी ढोढ़ा से पावत रलीं हों । अब मुदई से पाई-ले । ढोढ़ा दू भाईं रहे । एक के नाम ढोढ़ा दोसरा के दसईं । भन्दू अगाड़ियो से नौकरी चाकरी करे जात रले हा । अबहँ जा ले । बरिस दिन से बहरे रले हा । घर में दसईं बहू के छोड़ गइल रले हा । अठारह ओनइस दिन भइल मकान पर गइल रले हा । मुदई गोवरी राय आ हम गोवरधन राय कीहों गइलीं । कहलीं की एकर मकान हँ छोड़ दीं । मुदालेह कहलस की ना छोड़व । ओह मकान में मुदालेह के गोरू बँधा-ला । हमनीका कहला पर कहलस की जा जे मन में आवे, से करीहँ । हम ना छोड़व ॥

192

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

MIHĀEL.

BRUJFUEL Dialect

(District BRUJFUEL)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

kaḥ'las	kī,	'nā	chhōrab.'	Oh	makān-mē	mudāleh-ke
said	that,	'not	I-will-give-up.'	That	house-in	accused's
gōrū	bādhā-lā.	Ham'ni-kā	kaḥ'lā-par	kaḥ'las	kī,	'jā, jē
cattle	is-tethered.	Our	saying-on	he-said	that,	'go, which
man-mē	āwē	sē	karīhā;	ham	nā	chhōrab.'
mind-in	comes	that	you-may-do;	I	not	will-give-up.'

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādū Bēn, Pargana Arē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasai. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasai's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpurī is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpurī which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpurī, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpurī are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kīhā jāī*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhī*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāī*, I will go, and *kaḥī*, I will say, instead of *jāib*, *kaḥab*. The verb *hāwī*, I am,

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के वाँट दीं। तब उहाँका आपन धन वाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हि आपन कुल धन ओड़ा दिहुअन तब ऊ देसे बड़ा सुखार परल और उन्हि गरीब भ गउए। तब उन्हि जा के ऊ देस के एक अदिमी कीहाँ रहे लगुअन। ऊ अदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए ओही से ऊ आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी वाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कहिं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कइई ग्रह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हि उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ऊ फरके रहुअन तबे उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एकठे से कहुअन की सब से बढ़ियाँ लूगा ले आर्व इनका के पहिराव। और हाथ में अंगूठी और गोड़ में जूता पहिराव। समे खाई और आनन करीं काहे की हमरा ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन ॥

उ-वेला उन्हे कर बड़ भाई खेते रहुअन। और जब ऊ घर के पंजरा अइलनि तब बाजा और नाच के होरा सुनलनि। और आपन नोकरनि में से एक के बलाइ के पुकुअन की ई का ह। तब नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नीक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हेका के कुसल आनन से पउले हा। मगर ऊ खीस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ऊ बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हा। रावाँ हमरा के कबहीं प्रगुड़ो पठरु भी ना दिहलीं की अपना इआर लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जबे घरे अइले तबे रावाँ उनका खातिर नीक भोजन खिअउले हा। बाबू-जी कहुअन की एबेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमरा हउए से सब तोहरे हउए। मगर अबहीं आनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaūnō adimī-ke dui-thē larikā rahuē. Unhi-mē-śē chhot'kā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-jī-sē kah'lasi kī, 'ē bābū-jī, dhan-mē-śē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bakh'rā hōī sē ham'rā-kē bāt-dī.' Tab unhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāt-dih'lī. Bahut din nā bītal kī chhot'kā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par-dēs-mē chal gaūr, āūr unhā
his-own all property taking foreign-country-into went away, and there
 luchai-mē āpan dhan upā-dih'lasi. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 oṛā-dihuan, tab ū dēsē barā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness fell and he
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ek adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 lagan. Ū adimī un'kā-kē ap'nā khēte sūar charāwe-kē bhoj'lasi,
began. That man him his-own in-fields sowing to-feed sent,
 āūr jē bok'lā sūar khāt-rahūē, ohī-sē ū āpan pēt bhare
and what husks sowing used-to-eat, those-even-with he his-own belly to-fill
 chah'lani. Kēhu un'kā-kē kichh nā dēt-rahūē. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah'lani kī, 'ham'rā bābū-jī-kā kat'nā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khailā-sē rōṭī bāchat-hōī, āūr ham bhūkhē martānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uph-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-jī, ham Sar'g-ke ultē āūr rāwā nīarē pāp kaūf;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me
 ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī." Unhi uṭhuan āūr
thine-own servants-in-from one of-(to) equal make." He arose and
 ap'nā bābū-jī-kā pās chal'lani. Magar jab ū phar'kē rahuan tabē
his-own father-of near started. But when he far-off was then-even
 unh-kar bābū-jī un-kā dekhuan āūr māyā kailani, āūr daur-ke galā-mē
his father him saw and pity did, and running neck-in
 lagāi-ke chume lag'lani. Larikā un'kā-sē kah'lasī kī, 'ē bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,
 Sar'g-ke ul'tē āūr rāwā niarē pāp kāi-chuk'lī, āūr ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father
 āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē baphīā lūgā
his-own servants-in-from one-to said that, 'all-than good clothes
 lē-āwā, in'kā-kē pahirāwā, āūr bāth-mē āgūṭhī āūr gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes
 pahirāwā. Sabbhē kbāī, āūr ānan karī; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this
 larikā mar gail-rahuan, ab jī gailani, āūr bhulā gail-rahūē, phin mil-
son dead had-been, now alive became, and lost had-been, again found-
 gail.' Tab chain kare laguan.
became.' Then merriment to-do they-began.

Ū-bēlā unh-kar baṛ bhāi khētē rahuan. Āūr jab ū
That-time his elder brother in-field was. And when he
 ghar-ke pāj'rā ailani tab bājā āūr nāch-ke haurā sun'lani, āūr
house-of near came, then music and dancing-of noise he-heard, and
 āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'ī kā
his-own servants-in-from one-to calling asked. that, 'this what
 hā?' Tab nōkar unh-sē kah'lasī kī, 'rāur bhāi ailē
is?' Then servant him-to said that, 'Your-Honour's brother come
 hā, āūr rāur bābū-jī nīk bhojan khiaālē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat
 kāhe-kī rāur bābū-jī unh'kā-kē kusal-anan-sē paūlē-hā.
because Your-Honour's father him health-joy-with found-has.
 Magar ū kbīs kailē, āūr ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.
 Ehi-sē un-kar bābū-jī bāhar aūan āūr un-kā-kē
This-indeed-because his father outside came and him
 manāwe laguan. Tab ū bābū-jī-kē jawāb dihlē kī,
to-appease began. Then he father-to answer gave that,

'rāwā, dēkhī, ham rāwā-kē ḡhēr dīn-sē ṭahal
 'Your-Honour, look, I Your-Honour-to many days-since service
 kar'tānī, āūr rāur hukum kab'hī nā ṭar'lī-hā.
 am-doing, and Your-Honour's orders ever-even not have-transgressed.
 Rāwā ham'rā-kē kab'hī egurō paṭh'rū bhī nā dihlī ki
 Your-Honour me-to ever-even one-even kid even not gave that
 ap'nā iār lōg-ke saṅgē chain karī. Magar i
 my-own friend's people-of with rejoicing I-may-make. But this
 rāur bēṭā jē kas'bī-ke saṅgē kul dhan orā-dih'lē,
 Your-Honour's son who harlots-of with all fortune squandered-away,
 jabē gharē aīlē, tabē rāwā un-kā-khātir nik bhōjan
 just-as house-to came, just-then Your-Honour him-for a-good dinner
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bēṭā, tū tō sab dīn
 has-caused-to-eat. Father said that, 'O son, thou indeed all days
 ham'rā saṅgē rabat-haūā, āūr jē-kichh hamār haūwē sē sabh
 me with remaining-art, and whatever mine is that all
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī
 thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāi mar-gaīl-rahāl-hā,
 being-for it-is-proper, because thy this brother had-died,
 phin jīal-hā; āūr bhulā-gaīl-rahāl-hā, sē milal-hā.
 again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कहीं । भूठे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रहई तब पहार के उपराँ वाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर आलु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचई । तब अचक्के बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझई की वाघ आइल और हमरा के धइलस । हमरा हाथ में तराश रहल मगर जून ना मिलल की मिआन से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सूख गइलीं । वाघ के वे-देखले टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तलुई ती का देखुई की प्रगुड़ा बूढ़ सौंताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बान्हत रहए, ओहर से जे पयल निचवाँ फेंकत रहए सेई बीसी-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तलुई ती जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इआद करि के आपन साहस पर हंसत बानीं ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

E bhāyā, ham kā kahī; jhūtbē dar-sē aīsan derāt
 O brother, I what may-say; false-even fear-with so afraid
 rahuī ki jē-kar hāl ham nā kahi sakī. Kā
 I-was that of-which the-condition I not to-say am-able. What
 bhaūē ki kālhi jab ham'ni-kā pahār-ke pāj'rē pāj'rē
 became that yesterday when we hill-of near near
 peṭhiyā-sē āwat rahuī, tab pahār-ke up'rā bāgh barē jōr-sē
 market-from coming were, then hill-of on tiger great force-with
 gar'jat rahuē. Ham'ni-kā dhēr adimī rah'lī, kichh dar
 roaring was. We many men were, any fear
 nā lāgal. Magar āju ohī rah-tē ham āpan māmā-kā
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of
 gāwē thik dū-pahrē akēlē gail-rahui. Jab pahār-ke tarē
 to-village just at-noon alone gone-was. When hill-of below
 nadi-arē pahūchui, tab achakkē barī haṛ'haṛī ban-mē nadi
 on-this-river-side I-reached then suddenly great disturbance forest-in river
 ōrē sunāili, jehi-sē hamār jiw sudh-mē nā rahal. Ham
 towards was-heard, which-from my mind sense-in not remained. I
 bujhuī ki bāgh āil āūr ham'rā-kē dhaīlas. Ham'rā hāth-mē taruār
 thought that tiger came and me caught. My hand-in sword
 rahal, magar jūn nā milal ki miān-sē bah'rē nikālī.
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.
 Karējā kāpe lāgal, dar-kā mārē ham sūkh gailī, bāgh-kē
 Liter to-shudder began, fear-of through I dried-up I-went, tiger
 bī-dekh'lē tak'taki lāg gailī. Magar thorikā dērī-mē jab ham
 without-seeing motionlessness seized me. But little time-in when I
 oh ōr takuī, tō kā dekhuī ki egurā būrh Saūtāl nadi-ke
 that side looked, then what did-I-see that one old Santāl river-of
 pini jē pahār-ke up'rē-sē girat rahuē machh'rī-māre-kē bānhat
 water which hill-of above-from falling was fish-to-kill embanking
 rahuē. Ohar-sē jē pathal nich'wā phēkat rahuē, sūi
 was. The-side-from which stone downcard throwing was-(he), they-(very)

bisōhā	hāth	nich'wā	khar'barātē	āwat	rahuē.			
<i>for-scores</i>	<i>(of)-cubits</i>	<i>downward</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>			
Jab	ī	taku-ī	tō	jīw-mē	sāhas	bhaūwē	āūr	dēh-mē
<i>When</i>	<i>this</i>	<i>I-saw-(I)</i>	<i>then</i>	<i>heart-in</i>	<i>courage</i>	<i>became</i>	<i>and</i>	<i>body-into</i>
phurutī	aūē.	Ham	ap'nē	ī	bāt	iād-kari-ke	āpan	sāhas-par
<i>agility</i>	<i>came.</i>	<i>I</i>	<i>my-self</i>	<i>this</i>	<i>thing</i>	<i>remembering</i>	<i>my-own</i>	<i>courage-at</i>
hāsāt-bānī.								
<i>laughing-am.</i>								

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुसरे वेठा नहो। ओ में से छोटा ठिका अपना वाप से कहोसि की ए वाप अन धन में जेवन हमान वधना होये जेवन वांछि द। एव ज धन में वधना विठगार दिहोनि। थोड़िक दिन में छोटा वेठा कुहहि धन जो दखन वठोनि के पनदेस यठि गार। ओहिजा गार के आपन कुहहि धन जो दखन थुकी में थुकि दिहोसि। एव कुहहि ओनार गार, एव ओ देस में वडा सुया पडो एव कंगार हो गार एव ओहिजा के गङ्गन कोहे गार। ज अपना धेन में सुअन यनावे धागिन भोजनि। जेवन वोका सुअन धागि नहो जेवन से पेट भने के ओकन मन जनन नहे। केह ओकना फिछु ना देन नहे। एव ओकन आधी धुठि और सोयठिसि की हमना वाप कोहे केगना मजुना धार के जोश वाडिस और हम के दाना नश्ये जूनन। अव हम अपना वाप कोहो जारो और उन से कहो कि, ओ वापु हम गोहन और मगवान के वडा पाप करे वाडो। अव यह ठाक नश्यो कि गोहन वेठा कहाइ हमना के अपना मजुन में जान। एव उठि के अपना वाप कोहे यठनि अवहो सुठवे नहोनि की एवै उन जन वाप उन के देखनि। वाप का कोह ठाग और दौड़ि के उठा ठिहोनि और यूमा दिहोनि। एव ज वेठा वाप से कहोसि ए वाप हम मगवान और गोहन सामने पाप करे वाडो और अव हम गोहन वेठा कहावे ठाक नश्यो। एव ओकन वाप अपना नोकन से कहोसि की नोमन गुगा ठे आव और इनका के पहिनाव और यठ हम सग केह धाइ और पोहो और मौज करो। काहेको इ हमान वेठा भनि गार नहोनि है ओ सुन जो गारनि है, मुठा गार नहोनि है सुन भिठि गारनि है। और एव ज वधन वधाने ठागनि ॥

ओकन वडका वेठा एव धेन में नहे। एव उहां से यठि के धन के गोएड गार एव ज वाजा और नायि के सोन सुनठिसि। और एव अपना एक नोकन के वठार के पुछठिसि की इ सग का होए वार। एव ज ओकना से कहोसि की गोहन माई अरुन है और गोहन वाप मौज जनन वाडनि काहे की ज उनका के मठा यंग पनन है। एव ज धिसिआर गार, और धन ना जाए।

गव ओकन वाप वाहन निकति आरठ और ओकना के येनउनी कइठन । गव जे
 अपना वाप से कहठनि देखीं हम एगना वनिस नाउन सेवा कइठीं कवहीं नाउन
 आग्या ना ठनठीं गवहं नउआ हमना के एको वकना ना दिहठीं की हम अपना
 खानन के साथ भोज कनी ठेकन जवहीं नाउन ई वेठा अरठनि जे नाउन
 सम वन वेसा के साथ उड़ा दिहठन गेहू पन नउआ उनकना धागिन भोज
 दिहठीं । गव जे ओकना से कहठन की हे वेठा गू हमना साथ वनावन वाड़
 और जे कुछ हमान वारं से गेहने ह । और ई हमनीका याही को हमनीका
 धुस होइ और आनन्द कनी काहे की ई गोहान भाई मनि गरठ नहठनि है
 और सेन जिअठनि मुठार गरठ नहठनि है और सेन मिठठनि ॥

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rānr bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bāṭē* instead of *bārē* in addressing the elder son.

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे । उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे द । तब ऊ आपन धन उन्हनी के बाँटि दिहले । बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कइ के दूर देस आपन राह पकाड़लसि । उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि । अवर जब ऊ सभ उड़ा चूकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल । अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल । ऊ अपना खेत में सूअर चरावे के ओ की भेजि दिहलसि । ऊ ओही छीमी से जे सूअर खात रहले स आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे । तब ओकरा चेत भइल की हमरा बाप का बहुत नौकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानीं । हम ऊठि के अपना बाप के पास जाइबि अवर उनिकरा से कहबि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं । अब हम राउर लरिका कहावे जोग नइखीं । हम के अपना नौकरन में से एगो के बराबर मानीं । तब ऊ ऊठि के अपना बाप के पास गइल । लेकिन जब तक ऊ दूरे रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि । लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं । अवर अब राउर लरिका कहावे जोग नइखीं । बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गीड़ में जूता पहिनाव अवर हमनीका खाई पोई चैन करीं । काहे की ई हमरा बेटा मरल रहल हा फिरि जीअल । भूलि गइल रहल हा फिरि मिलल हा । तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे । और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल । और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुछलसि की ई का हवे । ऊ नोकर उनिकरा से कहलसि की राउर भाई आईल बाड़े । अवर राउर बाप नीमन भोज कइले हा ग्रह खातिर की ऊ उनिकरा के भला चंगा पउले हा । लेकिन ऊ खोसि कइलसि अवर भीतर ना जाए चहलसि । तब ओकर बाप बाहर आइ के मनावे लागल । ऊ अपना बाप के कहलसि की देखीं हम प्रतना बरिस से राउर सेवा करत बानीं और रउरा बात के कबहीं ना टरलीं और रउवाँ एको पठियो ना कबहीं दिहलीं की हम अपना संगिन के साथ खुसी करीं । लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ चललसि जवे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइलीं । बाप ओकरा से कहलसि की ए बेटा तूँ हमरा साथ हरदम रह-ल और जे किछु हमरा हँ से तोहार हँ । लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिरि जीअल हा । भलल रहल हा फिरि मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw'nō adimī-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhoṭ'kā
A-certain man-to two sons were. Them-in-from the-younger
 ap'nā bāp-sē kah'lasi jē, 'ē bābū-jī, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh'rā hōkhē sē ham'rā-kē dē-dā.' Tab ū āpan dhan unh'nī-
share may-be that me-to give.' Then he his-own property them-
 kē bāṭi-dih'lē. Bahut din nā bite pāwal kī chhoṭ'kā betā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuchh jawar-kaī-ke dūr dēs āpan rāh pakar'lasi. Uhā
all-things collecting a-distant country-to his-own way took. There
 luchāī-mē āpan din bitāwat āpan dhan urā-dih'lasi. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkal tab oh dēs-mē baṛā akāl paṛal,
when he all had-spent then that country-in a-great famine fell,
 awar ū kaṅgāl hō-gail. Awar uhā-ke rah'nihāran-mē-sē ēgō kihā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap'nā khēt-mē sūar charāwe-kē ō-kē bhēji-
to-live he-began. He his-own fields-in swine feeding-for him sent-
 dih'lasi. Ū oh-i chhīmī-sē jē sūar khāt-rah'lē-sā āpan
away. He those-very husks-with which swine used-to-eat his-own
 pēṭ bhare chah'lasi, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok'rā chēt-bhaīl kī, 'ham'rā bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok'ran-kā adhik rōṭi hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bānī. Ham ūṭhi-ke 'ap'nā bāp-ke pās jāibi, awar
am-dying. I arising my-own father-of near will-go, and
 unik'rā-sē kahabi kī, "ē Bābū, ham sarag-ke uliṭā
him-to I-will-say that, "O Father, I heaven-of against

awar raūrā sām'nē pāp kailē-bāñī. Ab ham rāur
and of-Your-Honour before sin have-done. Now I Your-Honour's
 larikā kahāwe jōg naīkhī. Ham-kē ap'nā nok'ran-mē-sē
son to-be-called worthy am-not. Me thine-own servants-among-from
 ēgō-ke barābar māñī.''' Tab ū uṭhi-ke ap'nā bāp-ke pās
one-of equal-to consider.''' Then he having-arisen his-own father-of near
 gail. Lēkin jab-tak ū dūrē rahē ōkar bāp ok'rā-par dayā
went. But while he at-a-distance was his father him-on compassion
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lāgi-ke chum'lasi.
made, and having-run him his-own neck-on having-applied kissed.
 Larikā ok'rā-sē kah'lasi, 'ē Bābū, ham sarag-ke uliṭā awar
The-son him-to said, 'O Father, I heaven-of against and
 raūrā sām'nē pāp kailē-bāñī, awar ab rāur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
 naīkhī.' Bāki ōkar bāp ap'nā adimin-sē kah'lē kī, 'sab-sē achchhā kap'rā nikāli-
not-am.' But his father his-own men-to said that, 'all-than good clothes taking-
 ke ok'rā-kē pahināwā, awar ok'rā āguri mē āguṭhi ō goṛ-mē jūtā
out him put-on, and his finger-in (on) a-ring and feet-on shoes
 pahināwā, awar ham'nī-kā kbāñ pīñ chain karī, kāhe kī i hamār
put-on, and (let)-us eat, drink (and) merriment make, because that this my
 bēṭā maral rahal-hā, phiri jīal; bhūli gail-rahāl-hā, milal-hā.' Tab ū lōg
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
 khusi kare lāgal.
rejoicing to-make began.

Ōkar jēṭh'kā larikā khēt-mē rahē. Āūr jab ū āwat-khā
His elder son field-in was. And when he coming-in
 ghar-ke niarā pahūchal tab nāch ō bājā-ke bhanak ok'rā kān-mē
house-of near approached then dancing and music-of faint-sound his ear-into
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolāi-ke puchh'lasi kī,
arrived; and he his-own men-in-from one himself near calling asked that,
 'i kā hāwē?' Ū nōkar unik'rā-sē kah'lasi kī, 'rāur bhāi āil bārē
'this what is?' That servant him-to said that, 'Your-Honour's brother come is
 awar rāur bāp nīman bhōj kailē-hā, eh khātir kī ū unik'rā-kē
and Your-Honour's father good feast has-made, this for that he him
 bhalā-changā paūlē-hā.' Lēkin ū khisi kailasi awar bhītar nā jāe chah'lasi. Tab
in-good-health has-found.' But he anger made and inside not to-go wished. Then
 ōkar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasi kī,
his father outside coming to-appease began. He his-own father-to said that,
 'dēkhī, ham et'nā baris-sē rāur sēwā karat-bāñī āūr rāūrā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
 bāt-kē kab'hī nā ṭar'lī āūr raūwā ēkō paṭhiyō nā kab'hī
words ever-even not transgressed and Your-Honour one-even kid-even not ever

dihlī kī ham ap'na saṅgin-ke sāth khusī karī. Lēkin ī rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour's
 larikā jē kas'bi-ke sāth . rāur dhan khōi-ghal'asi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-even
 āil tab'hī raūwā ' ok'rā khātir achchhā bhōj kailī. Bāp ok'rā-sē
he-came then-even Your-Honour him for . good feast made. The-father him-to
 kah'asi kī, 'ē bēṭā, tū ham'rā sāth har dam rahālā, āūr jē kichhu hamār
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lēkin ham'nī-kē khusī-kail ō āram kail bhal bātē
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī ī tohār bhāi mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phiri
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आलु तोहरा के ढेर दिन पर हम देखत वानीं । अतना दिन तू काँझा रहल है ! जब तव हम तोहरा वारे में तोहरा गाँव के लोगन से पूछत रहलीं हाँ मगर केहु हाल साफ ना बतावत रहल है । अब कई तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नूँ ॥

जीवोध भइया तू का पूछत बाड़ । जब हमरा हाल के सुनव त तोहरो दुख विआपो ओ आँखिन में से लोर गिरावे लगव । जब हम प्रठाँ से घरे गइलीं तव से गिरहतो के काम में बभलीं । राति दिन ग्रहि काम में हम वानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एकाँ लेंहजा के आराम मिली । काहे से की हमरा बाप के अँखिये जवाव दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पहिले-ही परदेस चलि गइले अबर तव से एको चिठियो न भेजले है । हमार मइतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका वाला समेत अलगे रहै ले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रहि-ले । अबहीं दुइ दिन बीतल है को हम राति खाँ कपरवथी का भारे खेत में अगोरे ना गइलीं । चारिगो बोझा लागल गोह्र के हमरा खेत में से चौर काटि ले गइले है स । महराज के तहसोलदार भालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एको कलड़ी हमरा पास नइखे को उनि के दीआउ । मामा भी परसों अइले ओ उनिकरा से जब हम कुछ रुपया मंगलीं त उ साफे इनकार कइले । खोसा हँ को घर के मारल वन में गइलीं । वन में लागलि आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē dhēr din par ham dēkhat-bāñf.
Kapil Dēv ! to-day you many days after I seeing-am.
 At'nā din tū kāhā rah'lā-hā ? Jab-tab ham toh'rā bārē-mē
So-many days you where were ? Some-times I you about
 toh'rā gāy-ke lōgan-sē pūchhat rah'lī-hā, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly
 nā batāwat-rahāl-hā. Ab kahā, toh'rā ghar-ke sabh bekati achchhi tarē
not telling-was. Now say, your house-of all persons good ways-in
 bārī, nū ?
are, (or) not ?

Jībōdh bhaiyā, tū kā pūchhat bārā ?¹ Jab ham'rā hāl-kē
Jībōdh brother, you what asking are ? When my accounts
 sun'bā ta toh'rō dukh biāpī, ō ākhin-mē-sē, lōr
you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears
 girāwe lag'bā. Jab ham eṭhā-sē gharē gaillī
to-cause-to-drop you-will-begin. When I here-from home-to went,
 tab-sē gir'hati-ke kām-mē bajh'lī. Rāti din ehi kām-mē
then-from household-of work-in was-I-entangled. Night (and) day this work-in
 ham bāñf. Dōsar kēhu ham'rā ghar-mē aisan naikhē jek'rā-sē
I am. Another anyone my house-in such is-not whom-from
 ham-kē ekō leh'jā-ke āram mili; kāhe-sē-ki ham'rā bāp-ke ākhiyē
me-to one-even moment-of ease will-be-got; because my father-of eyes-even
 jawāb dē-dih'lis, ō ham'rā jēṭh janā bhāi ham'rā pahūch'lā-kā
replies gave, and my elder man brother my reaching-of
 pahilē-hi par'dēs chalī-gailē, awar tab-sē ekō chīṭhiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even
 nā bhej'lē hā. Hamār mah'tārī ō aūrī bekati unik'rā hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news
 nā paūlā-sē bēhāl bārī. Hamār kākā-ji ap'nā larikā
not getting-from uneasy are. My uncle his-own children

¹ Kā pūchhat bārā means 'what you are enquiring about is so bad that the less said about it the better.'² I.e. have become useless.

bālā samēt al^gē rahē-lē. Ēhī sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
 phikiri ō tar^{dut}-sē pisāil rahī-lē. Ab^hī dui din bītal-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā kī ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā
have that I night-at headache-from field-in to-look-after not
 gaīlī. Chāri-gō bōjhā lāgal gōhū-ke ham^{rā} khēt-mē-sē chōr kāṭi
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gaīlē-hā-sā. Mah^{rāj}-ke Tah^{sildār} māl^{gujārī} khātir
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādā tanāt kaīlē-bārē. Ēkō kaṭūrī ham^{rā} pasē naīkhē kī
two peons quartered has. One-even cowry me with not-is that
 unī-kē diān. Māmā bhī par^{sō} aīlē ō unī^k-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup^{yā} mā^glī ta ū sāphē in^{kār}-kaīlē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā kī, 'ghar-ke mārāl ban-mē gaīlī; ban-mē lāgali āgi.'
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is tinged with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, 1897, Part I, pp. 194 and II. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

८५ — म ८५ — ५१३ — १२ — ५१५१ —

५३११ — ५२ — १२ — ५१२५ — ५१५ — २१

ममल — ५२०२ — ५ — ५० — ५११ —

मा५ — ५१०५ — ५१२१ — ५१५ — ५० —

५१२ — ५२० — ५११ — ५१० — ५ — ५१२५ —

५१५ — ५० — ५१०० — ५१२ — ५२१

५०१० — ५१० — १०० — ५१५१५ — ५ —

२१० — ५० — ५१० — ५२० — २१० — ५०

५१० — २१० — ५१० — ५१० — ५१०

५१० — ५१० — ५१० — ५१० — ५१०

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રૂ—વાપ—ફાગા—કે—૧ગો—બળદા
 કે—સામાલ—ખાલ—પા—અપના—
 વાપ—કલ—ગરુ—કુરુદાવા—૧૨૦
 નેશદી—વાપ—કે—કોલ—ભાગો—
 ૬૫૨—કે—કોલ—પે—પર—કે—પુખા
 ૬૫—ભાગો—વેલ—કલ્પ—કી—૨
 વાપ—ફા—સાગા—કે—કાપ—
 ૧૭૧—કાગા—ભા—કોલે—૧૭૧—
 વાગા—વાપ—કોલે—અપ—કે—
 ૫૭૧—વેલ—કલ્પ—ભાગ—ભા—
 સપ—કલ્પ—વાલ—વાપ—કલ્પ
 ૭૭૧—કે—કી—અપના—કલ્પ—
 ૫૭—કોલ—કલ્પ—કે—૬—ભાગ

3-911-11-11

[illegible]

५।-१ै५।५।-१।१।-१।५।-१।५।-
 ५।-५।५।-५।५।-५।५।-५।-५।-
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 ५।५।-५।५।-५।५।-५।५।-
 ५।५।-५।५।-५।५।-५।५।-
 ५।५।-५।५।-५।५।-५।५।-
 ५।५।-५।५।-५।५।-५।५।-

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad'mī kōi rahē. Ok'rā dui-gō bēṭā rahē. Choṭ'kā bāp-sē ap'nā
A man certain was. To-him two sons were. The-younger the-father-to his-own
 kah'las kī, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
 bāṭ-dihal. Thōrē din-mē chhoṭ'kā babuā dhan ekatṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
 bah'rā chal-gailē. Ohā gailē luchābājī-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
 urāc-dih'lē. Sajē dhan un-kar sadh-gail, tab barā
he-squandered. The-entire wealth his spent-was, then a-great
 akāl paral oh dēs-mō. Garīb hōe-gailē, ō jini-kēhu kihā
famine fell that country-in. Poor he-became, and somebody near
 rahe lag'lē. Ihē kah'lē kī, 'khēt-mē sūar oharāwā.' Suariā-ke
to-well began. This-one said that, 'the-field-in swine feed.' The-swine-of
 dhēṛhī jē khāc-kē rahē, sē ap'no lag'lē khāc.
the-huoks which eating-for were, those he-himself began to-eat.
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah'lē
Anyone anything giving not was. Then his senses opened, he said
 kī, 'ham'rā bāp-ke majūrā-lōg-ke dhēr rōṭī būch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
 bhūkhē muat-bānī. Ham ap'nā bāp kihā uṭh-ko jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
 jāc-ke kahab kī, "ham barā pāp kaulī Baikunṭh-kā, adhikā raūrā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
 sam'nā. Rāur bēṭā kahāwe lūek naikhī. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
 ham'rā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap'nā bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
 gailē. Phailāwā rah'lē tāis-hī bāp-ke chhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhaī-ke chūmā dēwe lag^llē. Bēṭā kah^llan kī, 'hē bāp, ham
Bunning lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar^g-ke kām raūrā āgē nā kailī^h-hā, raūrā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kailī^h-hā. Ab pher raūrā bēṭā kahāwe lāek nā rah^llī.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah^llan nōkar-kē kī, 'nīman kap^rṛā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahire-kē dā : logⁿi in-kā-ke hāth-mē āguṭhi
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutā pahirā-dā. Hamⁿi khāī, khusī karī. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 kī hamār bēṭā mar-gail-rah^llē-hā, tā jī-gailē-hā ; bhulā-gail-rah^llē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusī kare lag^llē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēṭh bēṭā khēt-mē rah^llē. Ghar-kā nagīoh ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nāch bājā un-kā kān-sē sunāil. Apⁿā nōkar-mē-sē
dancing music his ears-by were-heard. His-own servants-in-from
 balāe-ke puchh^llē kī, 'hō, i kawan tamāsā hōt-bāṭe ?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah^llan kī, 'rāur bhāi ailē-hā. Rāur bāp nīman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bābar ā-ke manāwe lag^llē. Ū apⁿā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol^llē kī, 'dēkhī, barisan-sē rāur sēwā kailī^h-hā ; raūrā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab^hi ṭar^llī-hā nā. Raū^ā ē-gō paṭharu-ō nā di^hlī^h-
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
 hā, kī apⁿā iār-kē khilāī. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bēṭā jē bārē, raṇḍi-kā sāth sajē dhan nok^sān kar-di^hlē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis^hi nīman bhōjan karaulī^h-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah^llē-hā kī, 'tū tō barōbar saṅgē bar^llē-bārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu	hamār	hāwē,	sē	sajē	tohār	hā.	Lēkin	tohār
<i>whatever</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>entire</i>	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>thy</i>
bhāi	mar-gail-rah'lē-hā,	sē	jī-gailē-hā,	ab	anand	khusī	kar'nā	
<i>brother</i>	<i>had-died,</i>	<i>he</i>	<i>has-lived,</i>	<i>now</i>	<i>rejoicing</i>	<i>happiness</i>	<i>making</i>	
chāhī.'								
<i>is-proper.'</i>								

[No. 42.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPUŘĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

एगो सिआन रहैठे, एगो गाए रखैठे रहैठे । न उगकन जाग ठोग पुखठ
 ए माई कैसै मोटाइठ वाड़, कहठन की हम छुजिने का बेना भुंछ थोईठे, एक गाए
 नोजो आँकन यवाईठे, गंगाजी के पानी एक थिनुआ पोठे, दाँग महनगौठ । सिआन ठोग
 कहठे की दाँग हमान नून दिहठन । यठ थोइनीकनो ने मारो । गौठ ठोग गो वा
 मोटाइठ । ब्रोकन जागिआ गौए के मुआ दीहैठे ।

TRANSLITERATION AND TRANSLATION.

Ē-gō siār rah'lē. Ē-gō gāe rakh'lē-rah'lē. Tā un-kar
A jackal there-was. A cow he-used-to-keep. Then his
 jāṭ-lōg puchhal, 'ē bhāī, kaisē moṭāil bārā ?' Kahlan kī, 'ham
caste-people asked, 'o brother, how fattened are-you?' He-said tht, 'I
 phajire-kā bārā mūh dhōi-lē, ēk gāl rōj-ō ākar chabāi-lē,
morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gaṅgā-jī ke pānī ēk chiruā pī-lē, dāṭ bhah'rā-gail.' Siār-lōg kah'lē
Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāṭ hamār tūr-dihlan. Ohalā chodanikarō-kē mārī.' Gail lōg. Tō
that, 'teeth of-us he-broke. Come the-til-one let-us-kill.' Went the-people. Then
 nā bhētāil. Ō-kar jatiā gaiiē-kē muā-dih'lē.
not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.' The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² *Anglice*, he has pulled out legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī :—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	100,000
„ Gorakhpurī	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	<u>6,165,151</u>

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for ‘this’, Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hek*ṛā*. Similarly, for ‘that’, we find *hai*, *heū*, *haiē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok*ṛā*. For ‘anyone’, we sometimes meet *kōi*, and for the adjective ‘what’ *kauan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṭē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bāṭē*, or *bānē*, I am; *bāṭā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhue, dekhues*; 3rd Sing., *dēkhuē, dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh'les, dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhuaḥ, dekhua*; 3rd Plur., *dekh'len, dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gaṇḍak.

1st person,—*ham dekh'liyañ*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liyañ*, I saw His Majesty the King.

Ham dekh'liyāwā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham raūrā-kē dekh'liyāwā*, I saw your Honour.

2nd person, *tū dekh'lakus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh'lakus*, you saw the wretched gardener.

Tū dekh'lahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes*. 3rd Plur., *dekh'ten*.

Generally speaking, Saran uses the suffixes *hā, hā, hā, hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah'vī hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *aī*, as in *rahuaī*, they were. It has not been thought necessary to give an interlinear translation.

[No. 48.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIPARI.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murlī-dhar Nāgar, 1898.)

एक अदिमी के दुइ छँवड़ रहएँ। उन्हन में से लहुरका कहए की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहए। थोरै दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहए। जब सगरी धन ओरा गउए त ओ देस में अकाल परए। गरीब हो गउए। त ओ देस के एगो बसिन्ना केहाँ रहै लगए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहए। ओकरा मन में अउए की सूअरि जवन छाल खातारीं ओही से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहए। त ऊ होस करए आ कहए की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भूखन भरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजर में बाउर काम कइले बानीं। हम तोहरी छँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चलए। अबहीं फरकहीं रहए की उन के बाप के उनका देखि के कोह लगए। आ दवरि के गर में गर मिला लिहए। चुसए चटए। त छँवड़ा कहए की हे बाप हम अपने भगवान के उलटा आ तोहरी अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरी छँवड़ कहाईं। लेकिन बाप अपने नोकर चाकर से कहए की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिराव आ हाथ में अंगूठी और गोड़ में जूता पहिराव अवर सुख से खाईं। काहे से की हमरा बेटा मूअल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तब सब केहु खुसी करे लगएँ।

उन के बड़का छँवड़ा खेत में रहए। जब घर के लग अउए त बाजा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुकए, ई का है। त लोग बतलै की तोहरी भाई अइलै हँ। तोहरी बाप आच्छा २ खियल्लै हउअनि। काहे की उनका सब तरे आच्छा पल्लै। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुए। त उनका बाप बहुरा हो के मनावे लगए। ऊ बाप के जबाब दिहए की देख हम एतना दिन से तोहार खिजमति करतानी आ कवनो तोहरी हुकुम ना टरईं। बाकी तू कबहीं एको भैंरी के बाचा ना दिहई की अपने सँघतियन के संगे खुसी खइतीं पियतीं। लेकिन तोहरी बेटा जे हरजाइन में तोहरी धन माटी मिला दिहए जवना घरी ऊ अउए ओही घरी रवाँ आच्छा भोजन करईं। बाप कहलनि की तू सब दिना हमरा लगे बाड़ आ जवन हमरा है तवन तोहरी है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēk adimī-kē dui chhāwāṛ rahuaī. Unhan-mē-sē lahur^{*}kā kahuē ki ‘ē kākā, ghar-ke dhan-mē jawan hamār bakh^{*}rā hōkhai tawan dē-dī.’ Ū āpan sag^{*}rī dhan unhan-kē bāṭi dihuē. Thōrai din bhaūē ki lahur^{*}kā chhāw^{*}rā sag^{*}rī dhan ap^{*}ne pālē lē-ke baṛē lammē bah^{*}rā chali gaūē. Uh^{*}wā sag^{*}rī dhan bad^{*}māsi-mē luṭā dihuē. Jab sag^{*}rī dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kehā rahe laguē. Ū ok^{*}rā-kē sūari oharāwe-kē ap^{*}nā khēt-mē bhēji dihuē. Ok^{*}rā man-mē aūē ki ‘sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar^{*}tī.’ Awar kēhu ok^{*}rā-kē khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē ki ‘ham^{*}rā bāp kihā duket^{*}nā banihār-kē khāye-sē adhik rōṭi mil^{*}tārai ā ham bhūkhan mar^{*}tāni. Ham ap^{*}nā bāp-ke lagē uṭhi-ke jāb ā un^{*}kā-sē kahabi ki, “hē bāp ham Bhag^{*}wān āgē ā toh^{*}rī hajūr-mē-bāur kām kailē-bānī. Ham toh^{*}rā chhāwāṛ kahāwe lāyak nā bānī. Ham^{*}rā-kē ap^{*}ne banihāran-mē ēk-ke-tarē rākhi.”’ Tab uṭhi-ke ap^{*}ne bāp-kē lagē chaluē. Ab^{*}hi phar^{*}kahī rahuē ki un-ke bāp-kē un^{*}kā dēkhi-ke chhōh laguē. Ā dawaṛi-ke gar-mē gar milā lihuē, chumuē chaṭuē. Tā chhāw^{*}rā kahuē ki, ‘hē bāp ham ap^{*}ne Bhag^{*}wān-ke ulṭā ā toh^{*}rā agāṛi bāur kām kailē bānī. Ab ē lāyak nā-bānī ki toh^{*}ra chhāwāṛ kahāī.’ Lēkin bāp ap^{*}ne nōkar chākar-sē kahuē ki ‘khūb baṛhiyā kap^{*}rā nikāri in-karā-kē pahirāwā ā hāth-mē āgūṭhī aur gōṛ-mē jūtā pahirāwā, awar sukh-sē khāī kāhe-sē ki ham^{*}rā bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.’ Tab sab kēhu khusī kare laguāī.

Un-ke baṛ^{*}kā chhāw^{*}rā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap^{*}ne nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘ī kā hai?’ Tā lōg bataūlāī ki ‘toh^{*}rā bhāī aīlāī-hā. Toh^{*}rā bāp āchhā āchhā khiyaūlāī haṭiāni kāhe-ki un^{*}kā sab tarē āchhā paūlāī.’ Lēkin ū khisiyā gaūē ā bhitar nā āwe chahuē. Tā un^{*}kā bāp bah^{*}rā hō-ke manāwe laguē. Ū bāp-kē jābāb dihuē ki ‘dēkhā ham et^{*}nā din-sē tohār khij^{*}matī kar^{*}tāni ā kaw^{*}nō toh^{*}rā hukum nā ṭaruī. Bāki tū kab^{*}hi ēkō bhēri-ke bāchā nā dihuā ki ap^{*}ne sāgh^{*}tiyan ke saṅgē khusī khaīṭī piyatī. Lēkin toh^{*}rā bēṭā jē har^{*}jāin-mē toh^{*}rā dhan māṭī milā dihuē, jaw^{*}nā gharī ū aūē, ōhī gharī rawā āchhā bhōjan karuī.’ Bāp kah^{*}lani ki ‘tū sab dinā ham^{*}rā lagē bārā, ā jawan ham^{*}rā hai tawan toh^{*}rā hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē ki i tohār bhāī mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.’

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsīl Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsīl of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *da*, *laa* for *la*, *pahiraana* for *pahirāna*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *g*. Thus we have *paraṭ*, it fell, instead of *paṛaṭ*.

Instead of *leṭṭā*, the oblique form of *leṭ*, he, we find *leṭṭa*. Instead of *kachhu*, we find *keṭṭa*.

As usual in the North-Gangetic Districts, forms like *bīṭ* and the like are preferred to the southern *bac*, he is. The form with *r*, is, however, also used. There is a third person plural *bīṭṭ*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bīnī*.

There is a third person plural in *ṭ*, which has been borrowed from the trans-Gograñ previously alluded to, see p. 225. Thus, *raṭṭṭ*, they were. It has a feminine in *ṭ*, as in *kaṭṭ*, she said, used honorifically. It should be noted that, in the second specimen, *oṭṭi*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *aa*, in *ḷḷḷḷan*, by hunger.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

(Pandit Murli-dhar Nāgar, 1898.)

[illegible]

SPECIMEN I.

TRANSLITERATION.

(*Pandit Murlī-dhar Nāgar, 1898.*)

Ek adimī-kē dui bēṭā rah¹lē. Unhan-mē-sē chhoṭ¹kā kah¹las kī, 'ē dādā ghar-ke dhan-mē jawan hamār bakh¹rā hō-lā tawan ham-kē dē-dā.' Ū dhan unhan-mē bāṭ di¹las. Thor¹kī din pāchhē chhoṭ¹kā put¹wā sag¹rī dhan baṭōrī-ke baṛī dūr bah¹rā nikari gail. Ā uh¹wā sagarī dhan bad¹māsī-mē luṭā di¹las. Jab sag¹rī dhan orā gail tab ō dēs-mē akāl paral ā ū garīb hō-gail. Tab ō dēs-ke ēgō baṛē adimī kihē chali gailē. Ū unkā-kē sūari charāwe-kē ap¹nā khēt-mē bhāj di¹las. Ōkar man karē kī sūari jawan ohhāl khātārī ohī-sē āpan pēt bhar¹tī. Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kaīlas, ā kah¹las kī, 'ham¹rā bāp kehā du-keṭ¹nā majūr-kē khāe-sē adhikā rōṭī mil¹tārē ā ham bhūkhan mar¹tārī. Ham ap¹nā bāp-ke lagē uṭhi-ke jāib ā ō-sē kahab kī "ham Bhag¹wān ā toharī hajūr-mē bāur kām kaīlī, ā ē lāek naīkhī kī tohār bēṭā kahāī. Ham¹rā-kē ap¹nā majūran-mē rākhi-lā." Tab uṭhi-ke ap¹nā bāp-ke lagē chal¹lē. Ab-hī phar¹kahī rah¹lē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih¹lē, ā baṛī bēṛ lē chum¹lē chuṭ¹lē. Bēṭā kah¹lē kī, 'hē bāp ham Bhag¹wān kā ā toh¹rā mokābil bāur kām kaīlī ab ē lāek naīkhī kī tohār bēṭā kahāī. Bāp ap¹nā nōkar chākar-sē kah¹lē kī, 'khūb baṛhiā kap¹rā nikārī lē-āwā ā in¹kē pahirāwā. Jā hāth-mē āguṭhī ā gōṛē-mē jūtā pahirāwā, avar sukh-sē khāī. Kāhe-sē kī hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.' Tab sab kēhū khus hō gailē.

Un-kā¹ baṛkā put¹wā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā ap¹nē nōkar-mē-sē ēgō-kē bulā-ke puchh¹las kī 'ī kā hai?' Tā lōg bataulē kī, 'tohār bhāi āilē hāī. Tohār bāp achhā achhā khiaulē-hē, kī un-kā achhā paulē-hē.' Ū ehi par bigari gailē ā bhitar nāhī āwe chah¹lē. Tā un-kā bāp bah¹rā ā-ke manāwe lag¹lē. Ū bāp-kē jabāb la(gaū)lē kī, 'dēkhā, ham et¹nā din-sē tohār khid¹mat kar¹tānī ā kaw¹nō tohār hukum nāhī ṭar¹lī, bāki tū kab¹hī ēkō bhēṛī-ke bāchā nāhī di¹hā-lā kī ap¹nā sāghatīan-ke sāngē khusī-sē khāitī piatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭī milāy di¹las sek¹rā-kē jaw¹nā ghari ū āil taunā ghari raūā achhā bhōjan karaūlī.' Bāp kah¹lan kī, 'sunā, tū sab dinā ham¹rā lagē bāṛā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāi mūal rahal-hē, sē jī gailan; bhulāil rah¹lē-hē, sē mili-gailē.'

¹ Mistake for un-ke.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPUŘĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संगी लोग रहें। ना उन के ऊ बिसारे ना उन के ऊ छड़ें। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहलीं की हे सियार तू हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तू का हअऊ। हम बड़े बड़े के देख लेइव। तोहारा देहि के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहअ। हम तोहारा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरे दूनी जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में ॥

नही के तोरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानो पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबले डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करीं। फेर कहलें की, हे नाकि तू भल बाडू। धरे के गोड़ तअ धइलू हअ मोरि। बस नाकि गोड़ छोड़ि के सोरि हउहा के धइ लिहलीं। सियार मुंह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते मइँकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखीं गुंगुआत। तब लेक नाकि गुंगुआइलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चलि दिहलें आ मानि में के रहल छाँड़ि दिहलें ॥

तब एगो पतई के गाँज में जे गोड़ बटोरेलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तअ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कहलें की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइवे तअ कइलीं। सियार कहलें, अच्छा तअ बूझि गइलीं। बस करअ, दडरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ēgō siyār ā ēgō nāki-mē baṛī saṅghat rahal. Rāt din barabbar
One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgē lōg rahē. Nā un-kū ū bisūrē nā un-kē ū chhārē. Kuchh
together (these)-people lived. Not her he forgets not him she leaves. Some
 din ēhī tarē bīt-gaīl. Ek bēr kaw'nō bāt-mē bigār
days in-this-very way passed. One time some thing-in enmity
 hō-gaīl. Ā bigār-ō aīsan bhaīl kī ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
 dēkhe-mē ēk nā. Nāki kah'ī kī, 'hē siyār, tū
seeing-in the-other not.¹ The-alligator said that, 'O jackal, you
 ham-sē kā lap'ṭiyāīl bārā? Toh'r-ē aīsan ham bis janē-kē ṭhārḥē
me-with why entangled are? Thee like I twenty individuals standing
 līl-jāī-lē.' Siyār bhar'nā-dih'lē kī, 'tū kā
(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what
 hāu? Ham barē barē-kē dēkh-lēib.³ Toh'rā dēhi-ko jōr bā, ham'rā akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ke bā. Toh'rā-sē jawan banē tawan karihā. Ham toh'rā-kō manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham'rā-kē Rām banē.' Phir ēhī tarē dūnō janē
not am-doing. Me-to Rām is.' Again in-this-very way both-even people
 kallah-kāi-ke āpan āpan rāh lih'lē. Nāki naddi-mē chali gaīl,
quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mē.
the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

² *Lap'ṭiyāil bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to wait for him to do wrong to me.'

³ *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tīrē ēgō pipar-ke pēr rahē. O-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pānī-mē chali-gaīl-rahāl, ā kuchh ūpar rahē. Ēk din siyār-Rām¹ ōhi
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ko pānī piyat rah²lē. Tab-lok nāki dēkh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih³las ā dūb⁴lē-dūbal ā-ko un-ke gōr dhaīlas. Siyār ap⁵ne
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah⁶las kī, 'nāki tā āpan dāw lih⁷lasi, ab kavan
mind-in said that, 'the-alligator to-be-sure her-own turn² took, now what
 upāy karī?' Phor kah⁸lē kī, 'hē nāki, tū bhal⁹ bārū; dhare-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; [holding-for
 gōr tā dhailū-hā sōri.' Bas⁴ nāki gōr ohhōri-ke] sōri
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhaī-lih¹⁰lē. Siyār mūh rigāwat bhāgi-gaīlē, ā
eagerly⁵ caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth mali-ke rahi-gaīlē.
the-alligator hand rubbing remained.

Ab bayar aūr-i baṛhi-gaīl. Ēk din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gaīlē. Siyār aw¹¹tō mahāki-sē būjhi-gaīlē kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bārī. Kah¹²lē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,
 āju kāhe naikhī gūguāt?' Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguālē. Siyār kah¹³lē kī, 'ab hamār mān-ō leh¹⁴lū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achohhā, ēhī-mē rahā.' Ā i kahi-ke chālī-dih¹⁵lē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahāl ohhāri-dih¹⁶lē.
living gave-up.

Tab ēgō pataī-ke gāj-mē jē Gōr batōre-lan sē rahe lag¹⁷lē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dēi*.

² *Dāw lēb*, to take revenge upon.

³ *Tū bhal bārū* means 'you are a great fool.'

⁴ *Bas*=thereupon suddenly.

⁵ *Haūhā ke* is used when one makes a mess of a thing by too great haste.

aīlē ; tā gāj-ke pataī khar'bar dēkhi-ke bījhi-gailē ki
 came ; then pile-of leaves upset seeing understood that
 ēh-ū-mē nāki ā-gail-bāṭī. Kah'lē ki, 'hē bhayā, āgē tā
 this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar'kharāt-rabal. Āju kāhe nāikhī khar'kharāt?' Tab-lē
 my pile was-rustling. To-day why not-is rustling?' In-the-meantime
 nāki pattā khar'kharāibē tā kaīlī. Sīrār kah'lē,
 the-alligator leaves to-rustle actually made. The-jackal said,
 'achehhā, tā bījhi-gailī. Bas-karā.' Daurāl chali-gail tani-ki-ek
 'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ke gāj phūk-dih'lē. Nāki ōhī-mē bhasam hō-gailī.
 fire bringing the-pile set-fire-to. The-alligator that-very-in ashes become.
 Akil-ke āgē jor kuchh nā kām karē-lā.
 Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gonds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhman refused to sacrifice for him, on the ground that he was guilty of killing Rāvana who was himself a member of their caste. He then imported some Brāhman from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhman and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhman, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpurī is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpurī of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows :—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpurī of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paraḷ*, it fell, used instead of *paṛal*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *dañu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhi-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham'rē bāp-kē ihā*, near my father. So, *tuh'rē*, *ok'rē*, *in-kē*, *ap'nē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *raoā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tuh'rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāu* is 'what?', *kuchhi* is 'anything', and *kil'nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah'lis*, he said; so also, *dih'lis*, *lih'lis*, *pūchh'lis*, *kañlis*, and others. In one instance, we have the Eastern Hindi *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *an* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *manāit*, for *manaitē*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *ai*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wa* and not *ā* to the root of the verb; thus, *kah'wāž*, I may be called, instead of the standard Bhojpuri *kahāž*.

The form of the Verb Substantive with *ī* is, as usual north of the Ganges, preferred to that with *ī*. Thus, *bāfē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPUŘĪ DIALECT.

SARWARĪ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मनई को दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जौन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और दोरि क दिन वितलें छोटका बेटवा सब जौन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब वदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई को इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावै के कहि दिहलें। और ओकरे मन में रहल कि जौन बोक्ला सूअर खाति बाय तीन से आपन पेट भरल करी कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मनूर जीअत खात बाटें और हम भूखन मरत बाटों। हम अपने बाप के लगें जाय के कहब कि हम दइठ के ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटों कि तुहार बेटवा कहवाईं। अब तू हम के अपने मलूरन में राखौ। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तब्बइ ओकर बाप देखि के मोह में आय के गटई लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइठ के ओ तुहरे कसूर कइलीं और ग्रहि लोग नाहीं बाटों कि तुहार बेटवा कहवाईं। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकासि के इन के पहिराव और इन के हाय में सुनरी गोड़ में जूता पहिराव जौने में हम खाई ओ खुस होई। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जौन खेत में रहल ऊ जब घर के लगें आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें हैं काहें से कि भला चंगा पडलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप वहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटों और कब्जों तुहरे मन के बाहर नाहीं चललीं। तीन कब्जों प्रकौ हेंगड़ी के बच्चो हम के नाहीं दिहल कि अपने बेओहरिकन के सायें खुसी मनाइत और जब तुहार ई बेटवा आइल जौन तुहार धन दौलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइलें। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साय बाटें। और जौन हमार है तीन सब तुहार होय। और खुसी मनावै ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPUŘĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui beṭwā rah-laī. Wah-mē-sē chhoṭ-kā beṭwā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah-lis ki, 'bāp, dhan-mē jaun hamār bakh-rā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāṭi diḥ-lis. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din bit-lē chhoṭ-kā beṭwā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāi-ke ēk dūr dēs-mē gail, āūr uhā āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad-māṣi-mē urāy-diḥ-lis. Jab sab orāy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garīb hō-gail. Tab ū ēk baṭ-manai-ke ihā gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṭ-manai ō-kē sūar charāwāi-kē kahi-diḥ-laī, āūr ok-rē man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun bok-lā sūari khāti-bāy, taunē-sē āpan pēṭ bharal karī,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kēhū ō-kē kuchh nāhī dēt-rahāl. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,
 'ham-rē bāp-kē ihā kit-nā majūr jiat khāt bāṭai, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṭi. Ham ap-nē bāp-kē lagē jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daū-kāi o tuḥār kaun kasūr kaī. Ab aīsan nāhī bāṭi ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuḥār beṭwā kah-wāi. Ab tū ham-kē ap-nē majūran-mē rākhau."
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap-nē bāp-kē pās gail āūr ū it-nē lāmē rahal tabbāi ō-kar
Then he his-own father-of near went and he when far was then-ere his

bāp dēkhi-kāi mōh-mē āy-ke gatai lagāy lih'lis,
 father having-seen pity-in having-come embracing having-applied took,
 o chummā lih'lis. Āūr beṭwā bāp-sē kah'lis ki, 'ham Daū kāi o
 and kisses took. And the-son the-father-to said that, 'I God of and
 tuh'rē kasūr kaīlī, āūr ehi jōg nāhī bāṭī ki tuhār beṭwā
 of-thee fault did, and this worthy not I-am that thy son
 kah'wāī.' Tab bāp ap'nē manāi-sē kah'lis ki, 'nik-sē nik
 I-may-be-called.' Then the-father his-own men-to said that, 'good-than good
 kap'rā nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē
 clothes having-brought-out this-person-to put-on, and this-person's hand-on
 mun'rī, gōr-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;
 a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
 kāhē ki hamār i beṭwā manō maral-rahāl, jīal; o herāil-rahāl,
 because that my this son as-it-were had-died, lived; he had-been-lost,
 milal.' Ū sab khus bhaīl.
 was-found.' They all happy became.

Tab bar'kā beṭwā jaun khēt-mē rahāl, ū jab ghar-
 Then the-elder son who the-field-in was, he when the-house-
 kē lagē āil, āūr gāib bajaib suni-ke, ek manāi-kē
 of near came, and singing music having-heard, one man-to
 bolāy-ke pūchh'lis ki, 'i kāw hōt-bāy?' Tab ū kah'lis ki,
 having-called he-asked that, 'this what is-being?' Then he said that,
 'tuhār bhāi āil-hai, āūr tuhār bāp bahut khātir kaīlāi-haī;
 'thy brother come-is, and thy father much affection has-made;
 kāhē-sē ki bhalā chaṅgā paūlāi-haī.' Tab ū risiāy-ke
 because that good healthy he-has-found-(him). Then he having-become-angry
 ghar-mē nāhī gaīl. Tab ō-kar bāp bah'rā āy-ke manuhār
 the-house-in not went. Then his father outside having-come remonstrating
 kaīlis. Tab ū bāp-sē kah'lis ki, 'dēkhī, it'nē din-sē
 did. Then he the-father-to said that, 'see, so-many days-from
 ham. tuhār khid'mat karat-bāṭī, āūr kabbō tuh'rē man-kē bāhar
 I thy service doing-am, and ever thy mind-of outside
 nāhī chal'ī; taun kabbō ekkō chheg'rī-kāi bachoh-ō
 not went; still ever a-single she-goat's young-one-even
 ham-kē nāhī dihlā ki ap'nē beoharikan-kē sāthē khusī
 me-to not thou-gavest that my-own friends-of with happiness
 manāit. Āūr jab tuhār i beṭwā āil, jaun tuhār
 I-might-have-made. And when thy this son came, who thy
 dhan daulat paturian-mē urāis, tē-kar bahut khātir
 wealth property harlots-on has-squandered, his much affection
 kaīlā.' Tab ū kah'lis ki, 'ē beṭwā, tū sadā ham'rē
 you-made.' Then he said that, 'O son, thou always me

sāth	bāṭā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
with	art,	and	what	mine	is,	that	all	thine	is.
Āūr	khusī		manāwāī	o	khus	hōwāī-kē		chāhī,	
And	happiness		making	and	happy	being-for		is-to-be-wished,	
kāhē-ki	tuhār		ohhōṭ	bhāī		maral-rahāl,		jīal-hai ;	
because-that	thy		younger	brother		had-died,		has-lived ;	
āūr	herāy-gaīl-rahāl,	āūr	milal-hai.'						
and	had-been-lost,	and	has-been-found.'						

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नारायण लाल को सलाम । कुशल आराम दोनों
तरफ़ को नेक चाही । आगे इहाँ को हाल अस है कि खेत बारी सब बोइ गइल श्री फ़सिल अच्छी है
औ कटे को जून आय गइल । से देखत चिट्ठी के तूँ दुइ हरवाह ले के इहाँ तक आइ जाव, जौने से सब
खेत कटि जाय । औ असौं जवन पत्थर गिरल है तवने से भगवान हमार गाँव वँचाय दिहलै औ फ़सिल
में कवनो रोग दोख नाहीं लगल है । औ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन
सुदी १३ सन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam ¹)	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāī	salām.	Kusal	ārām	dōnō	taraf-kāī nek chāhī.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāī	hāl	as	hai	ki khēt bārī sab bōi-gaīl,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achohhī	hai,	o	kaṭāī-kāī jūn āy-gaīl.
<i>and the-harvest</i>		<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for the-time has-come.</i>
Sē	dēkhat	chitṭhī-kē	tū	dui	har'wāh lāī-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw'nē-sē	Bhag'wān	hamār	gāw bāchāy-dih'laī.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw'nō	rōg	dōkh	nāhī lagal-hai. O
<i>And</i>	<i>the-harvest-in</i>	<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not has-attached. And</i>
āūr	hāl	sab	achchhā	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further blessings. Date Phāgun</i>
sudī	13,	san	1305	sāl.	
<i>light-half</i>	<i>13,</i>	<i>Fasli-year</i>	<i>1305</i>	<i>year.</i>	

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

² A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharib Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpurī, and not in *is*, as in the dialect of that district. Thus, *kak'las*, not *kak'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarvariā, and the former, the Standard Bhojpurī form. Instead of *um*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpurī, by the addition of *ā* to the root, and not, as in Basti, by the addition of *wa*. Thus, *kahāi*, not *kak'wāi*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARĪ SUB-DIALECT.

(SOUTH-WESTERN GOBAKHPUR.)

(*Pandit Rām-gharīb Chaubē, 1899.*)

एक जने के दुइठों बेटा रहैं। ओहि में से छोटका अपने बाप से कहलस, की हे बाबू जो घर के धन दौलति में जवन हमार बखरा होय तवन हम के बाँटि द'। तब ओकर बाप ओकर बखरा ओ-कें बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकट्ठा कै के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहै लागल। ऊ धनी अदिमी ओ के अपने खेतें सूरि चराय के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूरि खाति रहलौं डोलि गइल और मन में कहै लागल की हम के जो ईहो मिलत त' खाती। लेकिन ओ के केहू किछु नाहीं देत रहल। तब ओकरे सुभल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के प्रतना खाये के मिलत बा की ऊ भरि पेट खइवो करै-लैं अवर बचइवो करै-लैं। अवर हम इहाँ भुखन मरत बाटौं। आव चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जो हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम प्रह लायक नाहीं बाटौं की तोहार बेटवा कहाई। से अब तू हम के अपने एक चकरिहा के तरे राख। प्रइसन सोचि के ऊ अपने बाप के लगे चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे कोह के दौरि के ओकरे लगे गइल और भेंट अँकवारि लिहलस और चुभै चाटे लागल। तब बेटा कहै लागल की हे बाबू जो हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब प्रह लायक नाहीं बाटौं की तोहार बेटा कहाई। से अब हम के अपने एक मजूर के तरे राख। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि ले आव और इन के पहिराव। अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाई पीई अवर खुसी करी। तब सब जने खुसी मनावै लगलें॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल त' नाचि अवर बाजा के भनक ओकरे कानें पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुकलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटें। काहे से की ओन के आगे देहें अवर कुसल अनन्द से पडलें हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये के मन नाहीं कइलें। तब ओन के बाप बहरा अइलें अवर ओन के मनावै लगलें। तब ऊ अपने बाप से कहलें हे बाबू जी देख हम प्रतना दिन से तोहार सेवा सुवित करत चलि आवत हईं और कब्यों तोहार प्रको हुकुम नाहीं टरलीं। तबो तू हम के प्रको भेड़ी के बच्चा नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करी। बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल ह। ई नाहीं सोचल की ई तोहार उहै बेटा हउअ हउअ के तोहार धन कुकरम में नष्ट कै दिहलें। तब बाप बोचल

की है वेदा तू हमरे संगे सदाँ से वाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानीं मरि के जीअल है अवर भुला के मिलल है ए से हमरन के चाही की खुसी करीं अवर आनन्द मनाई ॥

TRANSLITERATION.

Ek janē-kē dui-thō bēṭā rahaī. Ohī-mē-sū chhoṭ'kā ap'nē bāp-sē kah'las kī 'hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh'rā hōy tawan ham-kē bhāṭi dā.' Tab ō-kar bāp ō-kar bakh'rā ō-kē bhāṭi dihl'as. Thōrik din-mē chhoṭ'kā bēṭā āpan kuli dhan ekaṭṭhā kāl-ko par'dēs nikasi-gaīl, āūr uhā āpan kuli dhan kukaram-mē urā dihl'as. Jab ū āpan sarbas urā chukal tab ohī dēs-mē barā akāl paṛal. Tab ū barā daliddar hō-gaīl. Tab ū ohī dēs-kē ek dhanī adimī-kē ihā jā-ke rahāī lāgal. Ū dhanī adimī ō-kē ap'nē khētē sūari charawāt-kē bhēji dihl'as. Uhā ō-kar man ohī ghās pāt-kē dēkhi-ke jawan sūari khāti-rah'ī ḍōli gaīl, āūr man-mē kahāī lāgal kī ham-kē jō ihō milat tā khāṭī. Lēkin ō-kē kēhū kichhu nāhī dēt rahal. Tab ok'rē sūjhal āūr ū ap'nē man-mē kah'las kī, 'dēkhā, ham'rē bāp-kē ket'nā majūran-kē et'nā khāye-kē milat hā, kī ū bhari pēt khaibō karāī-lāī awar bachaibō karāī-lāī. Awar ham ihā bhukkhan marat bāṭī. Awā chalī ab ap'nē bāpai kihā ā un-sē kahī kī, "hē bābū-jī ham Bhag'wān-kē paratikūl awar tohrē agārī pāp kāi chuk'ī, ab ham eh lāyak nāhī bāṭī kī tohār beṭ'wā kahāī. Sē ab tū ham-kē ap'nē ek chakarihā-kē tarē rākhā.'" Eisan sōchi-ke ū ap'nē bāp-kē lagē chhalal. Jab lām'hī rahal tabbāī ō-kar bāp ō-kē dēkhi-ke mārē chhōh-kē dauri-ke ok'rē lagē gaīl āūr bhēṭ āk'wāri lih'las āūr chummāī ohāṭāī lāgal. Tab bēṭā kahāī lāgal kī, 'hē bābū-jī, ham Bhag'wān kē paratikūl awar tohrē agārī pāp kāi chuk'ī awar ab eh lāyak nāhī bāṭī kī tohār bēṭā kahāī. Sē ab ham-kē ap'nē ek majūr-kē tarē rākhā.' Ō-kar bāp ī suni-ke ap'nē ek nōkar-sē kah'las kī, 'sab-sē nīk kap'rā nikāri lāī āwā āūr in-kē pahirāwā. Awar in-kē hāth-mē āguṭhī awar gōrē-mē pan'hī pahirāwā. Awar chalā, sabhē khāī pīī awar khusi karī.' Tab sab janē khusi manāwāī lag'laī.

Ō-kar bar'kā bēṭā khēt-mē rahal. Jab ghar-kē lagē āīl tā nāchi awar bājā kāi bhanak ok'rē kānē paṛalī. Tab ā ap'nē ek nōkar-kē bulāy-ke puchh'las kī 'ī kā hōt hāwai?' Nōkar kah'las kī 'rāur bhāī-jī āīlāī-hāī, awar rāur bābū-jī on-kē nīmittik bhōj karat bāṭāī. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāī-hāī.' Ū ī suni-ke risiyā gailāī awar ghar-kē bhittar jāye-kāī man nāhī kailāī. Tab on-kāī bāp bah'rā āīlāī awar on-kē manāwāī lag'laī. Tab ū ap'nē bāp-sē kah'laī, 'hē bābū-jī, dēkhā, ham et'nā din-sē tohār sēwā subit karat chālī āwat hāī, āūr kabbō tohār ekkō hukum nāhī ṭar'ī. Tabbō tū ham-kē ekkō bhēṭī kāī bachch-ō nāhī dihl'ā kī ham ap'nē sāgh'tin-kē sāthē ānand karī. Bāki jyō-hī tohār ī bēṭā āīl tyō-hī tū on-kē khātir bhōj kailā-hā. Ī nāhī soch'ā kī ī tohār uhai beṭ'wā laūāī jō tohār dhan kukaram-mē nasṭ kāī dihl'āī. Tab bāp bōlal kī, 'hē bēṭā, tū ham'rē sāngē sadā-sē bātā awar jawan kuchh hamār hai, tawan tuhār hai. Āūr ī tohār bhāī mānō mari-ke jīal hai; awar bhulā-ke milal hai; ē-sē ham'ran-kē chāhī kī khusi karī awar ānand manāī.'

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.	Number of Speakers.
Azamgarh	1,524,500
Fyzabad	250,000
Jaunpur	80,000
Benares	732,000
Ghazipur	450,000
Mirzapur	810,000
Total .	3,839,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1880.
Contains a grammar of Western Bhojpurī under the name of 'Eastern Hindī.'

REID, J. R., L.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881.
Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāṛ* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

Kapṛī kā mar'lā-ke kuchhu-ō dōkh nāhī;

Western Bhojpurī—

Kapṛī kē mar'lē-kāi kichha-ū dōkh nāhī, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

Ap'nā bāp-sē kah'lan;

Western Bhojpurī—

Ap'nē bāp-sē kah'laī, he said to his father.

Standard Bhojpurī—

Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās;

Western Bhojpurī—

Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṛ'wā* or *beṛauā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *iwā*. Thus, *ghoṛaunā*, the horse; *paniucā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkar'wā kah'las*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindi. Thus, *baṛē bēṭē kār ghar*, the house of the elder son; *baṛī bēṭī*, an elder daughter; *bīs baṛē baṛē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	<i>maī, mō</i>	<i>ham, hamē</i>	<i>taī,</i>	<i>tūh, tū</i>	<i>raurē, raurā, rauā</i>	<i>ī</i>	<i>ū</i>	<i>itthū, itthūā</i>	<i>otthū, othūī.</i>
Obl.	<i>mō, mō</i>	<i>ham, hamē, hammaī</i>	<i>tō,</i>	<i>tūh, tōh</i>	<i>raurē, raurā, rauā</i>	<i>ē, ehi, in, inhaī</i>	<i>ō, ohi, un.¹ unhaī</i>	<i>itthū, itthūā</i>	<i>otthū, othūā.</i>
Gen.	<i>mōr,</i>	<i>hamār</i>	<i>tūr,</i>	<i>tuhār, tohār</i>	<i>raurē-kāi, etc.</i>	<i>ē-kar, in-kar</i>	<i>ō-kar, un-kar</i>	<i>itthū-kāi, etc.</i>	<i>otthū-kāi, etc.</i>
Plur.									
Nom.	<i>hamman, ham^arē</i> <i>ham^ahan ham^arau</i> <i>ham^anē</i>	<i>ham^arē</i> <i>ham^arau</i>	<i>tūhan</i> <i>tūhanē</i>	<i>tuh^arē</i> <i>tuh^aran</i>	<i>rauran</i> <i>rahan</i>	<i>inhan, inh^anē</i> <i>in-k^arē, in-k^aran</i>	<i>unhan, unh^anē</i> <i>un-k^arē, un-k^aran</i>	<i>itthuan</i>	<i>otthuan</i>
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.
							¹ or en, and so throughout.		

	This	That	Self	Who	Like <i>jē</i> are declined <i>tē</i> or <i>sē</i> , he (correlative), and <i>kē</i> , who? The Nominative Singular of the first is <i>tē</i> , <i>sē</i> , <i>taun</i> . Its obl. plur. is <i>tinhan</i> , <i>sinkan</i> , or <i>taunan</i> .
Sing.					
Nom.	<i>haī</i>	<i>haū</i>	<i>āp, āpū apuē</i> <i>ap^anā, ap^anē</i>	<i>jē, jaun</i>	
Obl.	<i>hē, hin</i>	<i>hō, hun</i>	<i>āpan, ap^anē</i>	<i>jē, jēhi, jin, jaunē, jāhē</i>	
Gen.	<i>hē-kar, hin-kar</i>	<i>hō-kar, hun-kar</i>	<i>āpan</i>	<i>jē-kar, jin-kar, jaunē-kāi, jāhē-kāi</i>	
Plur.					
Nom.	<i>hinhan, inh^anē</i> <i>hin-k^arē, hin-k^aran</i>	<i>hunhan, hunh^anē</i> <i>hun-k^arē, hunh-k^aran</i>	<i>apuan, ap^anan</i>	<i>jinhan, jinh^anē, jin-k^arē, jin-k^aran</i> <i>jaunan, jaunhan, jāūn^anē, jāūnh^anē</i>	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *ī*, as *mōrē bēfī*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham^arē*, of *tuhār*, *tuh^arē*, of *ē-kar*, *e-k^arē*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jithū* or *jithuā*, *sithū* or *sithuā*, *titthū* or *tithuā*, which are declined exactly like *itthū*. The neuter Interrogative Pronoun is *kā*, *kitthū*, or *kitinā*, what? obl., *kāhē*, *kitthū* or *kithuā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichchhū*, or *kichhaū*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

FORM I.				FORM II.			
Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1) <i>bāṭh̃</i>	<i>bāṭhiṁ</i>	<i>bāṭhī</i>	.....	<i>haṁh̃</i>	<i>haṁhiṁ</i>	<i>haṁhī</i>	.....
(2) <i>bāṭh̃</i>	<i>bāṭhi, bāṭhis</i>	<i>bāṭhā</i>	<i>bāṭhiṁ, bāṭhiṁ</i>	<i>haṁh̃</i>	<i>haṁhī, hāṭhī, haṁhīs</i>	<i>haṁhā</i>	<i>haṁh̃, haṁhiṁ</i>
(3) <i>bāṭh̃</i>							
<i>bāṭh̃</i>	<i>bāṭhi</i>	<i>bāṭhāṭh̃</i>	<i>bāṭh̃</i>	<i>haṁh̃, hāṭh̃</i>	.....	<i>haṁh̃</i>	<i>haṁh̃, hāṭh̃</i>

In the first form *ṭ* may be substituted for *ṭh̃*. Thus *bāṭh̃*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *ṭ*, not in *ṭh̃*.

The Past tense is *rah̃lōṭh̃*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭh̃*, above.

Simple Present and Present Conditional, I see; (if) I see		Present Indicative, I see, etc.	
Sing.	Plur.	Sing.	Plur.
(1) <i>dēkh̃h̃</i>	<i>dēkh̃hī</i>	<i>dēkh̃h̃i-lōṭh̃</i>	<i>dēkh̃h̃i-lāṭh̃</i>
(2) <i>dēkh̃h̃</i>	<i>dēkh̃hā</i>	<i>dēkh̃h̃i-lṭh̃</i>	<i>dēkh̃h̃i-lā</i>
(3) <i>dēkh̃h̃, dēkh̃h̃</i>	<i>dēkh̃hāṭh̃</i>	<i>dēkh̃h̃i-lā (sem dēkh̃h̃i-lī)</i>	<i>dēkh̃h̃i-lāṭh̃</i>
Past, I saw, etc.		Future, I shall see, etc.	
Sing.	Plur.	Sing.	Plur.
(1) <i>dēkh̃h̃lōṭh̃</i>	<i>dēkh̃h̃lī</i>	<i>dēkh̃h̃lōṭh̃</i>	<i>dēkh̃h̃lōṭh̃, dēkh̃h̃lāṭh̃</i>
(2) <i>dēkh̃h̃lṭh̃</i>	<i>dēkh̃h̃lā</i>	<i>dēkh̃h̃lṭh̃</i>	<i>dēkh̃h̃lā</i>
(3) <i>dēkh̃h̃lās, dēkh̃h̃lās (fem. dēkh̃h̃lāsī)</i>	<i>dēkh̃h̃lāṭh̃, dēkh̃h̃lāṭh̃</i>	<i>dēkh̃h̃lī</i>	<i>dēkh̃h̃lāṭh̃</i>

<i>Past Conditional, (if) I had seen.</i>			<i>Imperative—Present—Sing. dēkh, dēkhu; Plur. dēkhā, Future—Sing. dekhihē; Plur. dekhihā. Present Definite—dēkhat bāṭḥ, or dekha'ṭāṭḥ, or dēkhat hauḥ. Imperfect—dēkhat rah'lḥ. Perfect—dekha'ṭe bāṭḥ (or hauḥ). Pluperfect—dekha'ṭe rah'lḥ.</i>
	Sing.	Plur.	
(1)	dekha'ṭḥ	dekha'ṭi, dēkhiḥ	
(2)	dekha'ṭē	dekha'ṭā	
(3)	dēkhat	dekha'ṭaṭ	
<i>Past Tense of a Neuter verb, I fell, etc.</i>			<i>Perfect—giral bāṭḥ. Pluperfect—giral rah'lḥ.</i>
	Sing.	Plur.	
(1)	gir'lḥ	gir'li	
(2)	gir'ṭe	gir'ṭā	
(3)	giral (Fem. girali)	gir'ṭaṭ, gir'ṭan	

The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows:—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhaṭ*, — oblique form, *dekha'ṭe*.
- (3) *dēkhab*, — oblique form, *dekha'bāi*.

The Perfect sometimes has forms like *aṭṭaṭ-haṭ*, he (hon.) has come; *kaṭṭaṭ hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form *dih'las*, he gave, I have noted *dek'las*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दā. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

एक अम्मी के दू बेटा रहै । ओ में से छोटका अपने बाप से कहैस को
 ए बाप हमने बप्पा के जन्म माँ असवाव हो पवन हम के दा, एही पन बप्पा
 दूनों बेटन के आपन धन बाँट देहैस । बहुत दिन ना बीता पावठ को छोटका बेटा
 कुँआ आपन धन बटोर के जइनों दू देस के निकठ गइठ औन आपन धन पनाव
 याँ में उड़ा पुड़ा उठैस । जब कुँआ ओकन धन ओना गइठ पव ओह देस में
 बहुत काँठ पड़ै, ओ उँहना के मोहना होवै ठगै । पव ज जा के ओह देस के
 एक सहन के रहैस ओ के पास पहुँचै । ज अम्मी ओ के अपने पैर में सूँवना यनावै
 के दासने मेज देहैस । ओकन ई देसा हो गइठ को जन्म सुअनिआ मुसी पान
 रहै ओही जो ओ के मिठा गो ज ओही से आपन पैर धुसी से मना, ठेकिन रहै
 ना ओ के केव देग रहै । जब ओ के येग मइठ गो ज अपने मन में कहैस को
 केपना नोकनिहा मजदुनिहा हमने बाप के बाँटें जेकने पान के बहुत हव वठिक
 वय जाँआ ओ हम मूँयन मना हई । हम यठव अपने बाप जिहाँ जाव ओ कहव को
 ए बाप हम गोहने आगे ओ दइउ के पाप करी, एह ठाँक नश्यो की अब हम के
 केव गोहान बेटा कहै । अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या ।
 रहै कह के ज उँठ ओ अपने बाप जिहाँ आइठ । जब दूने रहै पवै ओकन बाप ओ के
 देहैस । ओ के दइद मइठ, दइउ के गइठ, ओकने गठे ठगै ओ ओ के चुमैस । पव
 बेटाओ अपने बाप से कहैस को ए बाप हम गोहने हपून ओ दइउ के पाप
 करी, अब गोहान बेटा कहवै ठाँक नश्यो । ठेकिन बप्पा अपने नोकन से कहैस
 को जन्म अक्का से अक्का कपड़ा हो पवन ठिआ के ओन के पहिनावा जा ओ उन
 के हाथ में अँगूठी ओ पैर में जूना पहिनावा ओ सब केहु आवा पान जाइ ओ
 धुसी करी, काहे से को ई हमान बेटा मन के सेन जोअठ है, हेनाए के सेन
 मिठ है । एही पन सब केहु धुसी जेँ ठगै ॥

ਵਡਕਾ ਵੇਟਾ ਓਹ ਬਡੀ ਘੋਰੇ ਨਹਿ । ਯਵ ਆਰਥ ਬਨੇ ਕੇ ਗਯੋਏ ਪਹੁੰਚਯੋ ਗੋ
 ਦੇਖਭਲੇ ਕੀ ਵਾਯਾ ਵਯਾ ਹਵ ਨਾਯ ਹੋਰ ਹਵ । ਯਵ ਏਕੁ ਨੋਕਨ ਕੇ ਵੋਰਾ ਕੇ ਪੁਥਭਲੇ
 ਫਿ ਕਾ ਹੋਰ ਹਵ । ਯਵ ਨੋਕਨਾ ਕਹਭਲੇ ਕੋ, ਗੋਹਾਨ ਮਾਰਿ ਅਰੈ ਹੈ ਓਹੀ ਪਨ ਗੋਹਾਨ
 ਵਾਪ ਸਵ ਕਨ ਨੇਵਨਾ ਕਰੈ ਹੈ ਕੀ ਗੋਹੇ ਮਾਰਿ ਸੇ ਸਹੀ ਸਭਾਮਾ ਮੋਟ ਮਾਰਿ ਹੈ ।
 ਏ ਪਨ ਵਡਕਾ ਵੇਟਾ ਕੇ ਨਾਯ ਗਾਰਥ, ਓ ਓ ਬਨ ਮੇਂ ਯਵੈ ਨ ਕਰੈ । ਯਵ ਓਕਨ
 ਵਾਪ ਆਰਥ ਓ ਯਿਨਵਨੀ ਮਿਯਗੋ ਕਰੇ ਭਗਭ । ਯਵ ਵਡਕਾ ਵੇਟਾ ਅਪਨੇ ਵਾਪ ਕੇ ਯਵਾਵ
 ਦੇਹਭਲੇ, ਮਭਾ ਦੇਖਾ ਏਨਾ ਦਿਨ ਕਰਭ ਵਨਸ ਏਕੁ ਹਮ ਗੋਹਾਨ ਘਿਫਮਾ ਕਰਭੀ,
 ਕਰਨੀ ਗੋਹਾਨ ਕਰਨਾ ਨਾ ਟਨਭੀ ਓ ਗੁੰ ਕਰਵੀ ਹਮ ਕੇ ਏਕੁ ਗੋ ਕਰਨੀ ਕੈ ਵਧ੍ਯੀ ਨਾ
 ਦੇਹਭਾ ਕੀ ਹਮ ਅਪਨੇ ਸੰਗਿਯਾਨ ਕੇ ਭੇ ਕੇ ਘੁਸੀ ਕਰਿਯਾ । ਯਵ ਗੋਹਾਨ ਫਿ ਵੇਟਾ ਜੈਸੇ ਆਰਥ
 ਹੈ ਯੋ ਗੋਹਾਨ ਧਨ ਦਭਭਾ ਕਰਵੀ ਪਗੁਨਿਆ ਮੇਂ ਖੁੰਕੁ ਭਭਭਲੇ, ਯਵਸੇ ਗੁੰ ਦਾਯਾ ਓਕਨੇ
 ਵਧੇ ਕਰਭਾ ਹੈ । ਯਵ ਵਪਕਾ ਵਡਕੇ ਵੇਟੀਆ ਸੇ ਕਹਭਲੇ ਕੀ ਏ ਵੇਟਾ ਗੁੰ ਗੋ ਹਨਫੈ
 ਹਮਨੇ ਸਾਥ ਵਾਟਾ ਓਨ ਯਵਨ ਕੁਥੁ ਹਮਾਨ ਹਵ, ਸਵ ਗੋਹਾਨ ਹਵ । ਫਿ ਗੋਹਾਨ ਮਾਰਿ
 ਮਨ ਕੇ ਯੋਭਭ ਹੈ, ਹੇਨਾਏ ਕੇ ਖੇਨ ਮਿਭਭ ਹੈ, ਗੋ ਮੋਨਾਸਿਵ ਫਿ ਹੈ ਨਹਿ ਕੀ ਹਮ ਭੋਗ
 ਘੁਸੀ ਕਰੀ ਓ ਘੁਸ ਹੋਫਿ ।

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ēk ad^amī-kē dū bēṭā rahal. Ō-mē-sē chhoṭ^akā ap^anē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kal^alas kī, 'ē bāp, ham^arē bakh^arā-kāi jawan māl as^abāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-be that me-to
 dā.' Ehi-par bap^awā dūnō bēṭan-kē āpan dhan bāṭ^a deh^alas.
give.' This-upon the-father both sons-to his-own property dividing gave.
 Bahut din nā bitāi pāwal kī chhoṭ^aka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 baṭor-ke kāūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal^alas. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl parāl, o ū dānā-kāi moh^atāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ēk sahar-kē rah^awāiā-kē pās pahūchal. Ū ad^amī ō-kē ap^anē khēt-mē
country-of one city-of inhabitant-of near reached. That man him his-own field-in
 sūar charāwāi-kē-wāstē bhēj-deh^alas. Ō-kar i dasā hō-gaīl kī jawan suariā
swine to-feed sent-away. His this condition became that what swine
 bhūsi^a khāt-rah^alī ūh-ō jō ō-kē milat tō ū ōhi-sē āpan
hushs used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dōt-rah^al.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.
 Jab ō-kē chēt bhaīl, tō ū ap^anē man-mē kal^alas kī, 'ket^anā
When him-to senses became, then he his-own mind-in said that, 'how-many
 nokarihā maj^adurihā ham^arē bāp-kē bāṭaī, jek^arē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab,
is, and-also is-saved, and I by-hunger dying-am. I will-start,
 ap'nē bāp kihā jāb o kahab kī, "ē bāp, ham toh'rē āgē
my-own father near I-will-go and I-will-say that, "O father, I thee before
 o Daū-kāi pāp kaili; eh lāek naikhī kī ab ham-kē kew
and God-of sin have-dene; this-(for) fit not-am that now me any-body
 tohār bētā kahai. Ap'nē nokarihā maj'durihā-mē-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
 rakkhā." Thai kah-ke ū uṭhal o ap'nē bāp kihā āil. Jab
keep." This (very) saying he arose and his-own father near came. When
 dūrai rahal, tabai ō-kar bāp ō-kē dekh'las. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
 bhaīl. Daūr-ke gail. Ok'rē galē lagal, o ō-kē chum'las. Tab
became. Running he-went. His neck-on applied, and him kissed. Then
 betāvā ap'nē bāp-sē kah'las kī, 'ē bāp, ham toh'rē hajūr o Daū-
the-son his-own father-to said that, 'O father, I thy presence-in and God-
 kāi pāp kaili. Ab tohār bētā kahāwāi lāek naikhī. Lēkin bap'wā
of sin did. Now thy son to-be-called worthy I-not-am.' But the-father
 ap'nē nok'ran-sē kah'las kī, 'jawan achchhā-sē achchhā kap'rā hō,
his-own servants-to said that, 'what good-than good clothes there-may-be,
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āguthī o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
 Kāhē-sē-kī i hamār bētā mar-ke phēr jial-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
 phēr milal hai. Ehi-par sab kehu khusī karāi lagal.
again found is.' This-upon all persons merriment to-make began.

Bar'kā bētā oh gharī khētē rahal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
 nagichē pahūchal, to dekh'las kī bājā bajat-hāw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
 nāch hōt hāw. Tab ēk nōkar-kē bolā-ke puchh'las, 'i kā
dance being-(carried-on) is. Then one servant calling he-asked, 'this what
 hōt hāw?' Tab nokar'wā kah'las kī, 'tohār bhāi āilāī-hāī. Ohī-par
being-(done) is?' Then the-servant said that, 'thy brother come-has. That-very-upon
 tohār bāp sab-kar new'tā kailāī-hāī; kī toh'rē bhāi-sē sahī-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
 bhēṭ bhaīl-hai. E-par bar'kā bētā-kē rafij gail, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mē jāibāi na karai. Tab ō-kar bāp āil o chiraūrī-min'tī kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab baṛkā beṭā ap'nē bāp-kē jabāb deh'las, 'bhalā ! dēkhā,
began. Then the-elder son his-own father-to answer gave, 'well ! see,
 et'nā din kaū baras tak ham tohār khid'mat kaīlī, kaūnō tohār
so-many days how-many years for I thy service did, any thy
 kah'nā nā ṭar'li, o tū kabb-ō ham-kē ek-ṭhō bak'rī-kāi bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
 nā deh'lā, kī ham ap'nē saṅgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
 tohār i beṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bī paturiyā-mē
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
 phūk-dal'las, taīsē tū dāwat ok'rē badē kaīlā-hai. Tab baṛwā baṛkē
burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder
 beṭanā-sē kah'las kī, 'ē beṭā, tū, to, har dam-ai ham'rē sāth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
 bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. Ī tohār bhāi mar-
art and whatever mine is, all thine is. This thy brother having-
 ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
 rahal kī ham lōg khusī karī o khus hoī.
was that we people merriment might-make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने बनया बनोई जाशों । तब बेनापट्टी जाशों । महुआने बनया ना
 भिठ । बेनापट्टी में बनया ना भिठ । ठहरा आसन रहो । पठथो में साह
 हो जाश । वनिआ के दुकान पर वजान में रहन जाशो । नाम वनिआ के नाहीं जानिग ।
 सवेना भैठ तब सब ठोग सोन करै को नाजा के र्हा योनी नर । सवेना के
 पून हम सड़क धरै जाग रहो । नाजा के गोन यउकीदान हम के पकड़ ठिहैं । गोनो
 अहो उपर के मरैं । वारस जुपेया हमने पास रहो और अंगौषा मोनजर दुपट्टा
 हमने पास रहो । से खोन ठिहैं । एक धोनी रहो उहो खिन ठिहैं । जुपेआ नी
 खोन ठिहैं हम अकेले रहो । ठाग मुका से मरैं और उग वैग के दे मरैं । सगनी
 वदन में योठ उगठ हो । गढ़ नाहीं हो जाग । मैं ना योनो कने जाश रहो । खन पर
 से हम नाहीं जानी खन पर से जानिग गो कपान छोट जाग । बीसे के दिन गाँव
 से यउम रहो । जुपेआ हम एक वनिआ से कनजा ठिहै रहो । नाहीं । वनिआ
 से हम जुपेआ ना ठिहो, वन से जुपेआ ठे के यउम रहो । गोन बनया हमने
 बने हा । एक हम और बनोई जाश रहो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar'dhā kharidāi gailō. Tab Khētā-paṭṭi gailō.
I Mahuārā-to or to-buy went. Then Khētā-paṭṭi-(to) I-went.
 Mahuārē bar'dhā nā milal. Khēt-ō-paṭṭi-mē bar'dhā nā milal. Lauṭal
In-Mahuārā or not was-found. Khētā-paṭṭi-also-in or not was-found. Back
 āwat rah'li, Pal'thī-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē
coming I-was, Pal'thī-in evening became. A-shopkeeper-of shop-at market-in
 ṭhabar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kaīlāi, kī Rājā-kē ihā chōrī bhail. Sabērā-kō jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham sarak dhaīlē jāt rah'li. Rājā-kāi tin chaūkīdār ham-kē pakar lih'laī.
I road holding going was. Rājā-of three watchmen me hold-of took.
 Tinō ad'mī lapat-ke mar'laī. Bāis rupeā ham'rē pās rahal, āur
The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and
 āgauchhā mir'jai dupaṭṭā ham'rē pās rahal, sē chhōr-lih'laī. Ek
body-cloth a-waist-coat double-trapper me with were, those they-seized-by-force. One
 dhōṭī rahal; uhō chhin-lih'laī. Rupeā bhī chhōr-lih'laī. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akēlē rah'li. Lāt mūkā-sē mar'laī, āur uṭhā bāṭhā-ke
alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-sit
 dē-mar'laī. Sag'rō badan-mē chōṭ lagal-hau. Thāṛh nāhī
threw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōrī-kare gail rah'lē. Ohhat-par-sē ham nāhī gir'li.
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
 Ohhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my-)skull would-have-been-fractured.

Biphē-kē din gāw-sē chalal-rah^{li}. Rupeā ham ēk baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
kar'jā lih^{lē}-rah^{li}. Nāhī, baniyā-sē ham rupeā nā lih^{li}. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rah^{li}. Tīn bar'dhā ham^{rē} gharē hau. Ēk ham āūr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharīde gail rah^{li}.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭī, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭī either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāsār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhañl*, etc. These are all more varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

¹ This is a form of beating called *chāṭ*. The victim is first made to sit down, and the aggressor then lifts up his hand and strikes the victim on the back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलैं। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ द्या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पडले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरै लगलैं तब कौनेउ भला अदमी के इहाँ गयलैं। ऊ उन्हे खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलैं की जौन छिक्कुला सूअर खात रहलैं ऊहो हमें मिलत तो खाइत। बाकी ऊहो नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना भरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाहीं बाटो। जैसे और मजूर बाटें तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हो। देख-के मोह बढ़ल मारे छोह के आगे होइ के अँकवारी भर धइ के चूसै लगलैं। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाहीं बाटो। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अँगुरी में सुनरो और गोड़े में पनहीं पहिरावा और रजगज होइ द्या काहे से की जनुक बेटवा हमार भर के जोअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जिठ बेटवा कतहूँ खेतारी में रहलैं। ऊ जब घरे अइलैं तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हो और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुस आयल और बखरी में नाहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चलली। आगे तोहार जी कबहूँ नाहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मुंडी के दिहलेस जैसे लौट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगे सब दिन रहाला। जवन किछु धन और ईस्वरज हो तवन तोहरे हो। ई बेटवा हम जनली की सुइ गयल अब हम पडली तवने से ई जलसा करै के चाहत रहल ॥

· INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭwā rah^alaĩ. Lahur^akā beṭwā ap^anē bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah^ales kī, 'bāp, dhan-mē-sē jawan hamār bakh^arā hōy tawan
said that, 'father, property-in-from what my share may-be that
 hammaĩ dei-dyā.' Bāp bakh^arā dei-dih^ales. Kichhu din pāchhē
to-me give.' The-father share gave-away. Some days after
 lahur^akā beṭwā jawan bakh^arā paṭlē-rahāl ṭawan lei-ke bidēs
the-younger son what share had-got that taking (to-)a-foreign-land
 gayal. Uḥā ap^anē chāl-ohalan-kē kharābi-sē kul jahannum kai-dih^ales.
went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).
 Āūr jab sab kharich hōy-chukal tab wahi dēs-mē kāl paral. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marāĩ lag^alaĩ tab kauneu bhalā ad^amī-kē ihā gay^alaĩ. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaĩ khetāri-mē sūar oharāwāĩ-kē rakh^ales. Uḥā ū chah^alaĩ kī,
him fields-in swine to-feed kept. There he wished that,
 jaun chhikulā sūar khāt-rah^alaĩ, 'ūhau hammaĩ milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
 tau khāit.' Bāki ūhau nāhī milal. Jab pēṭ
then I-would-have-eaten (-them).' But those-even not were-given. When belly
 jarāĩ lāgal tab ghar-kāĩ chēt bhayal kī, 'ham^arē bāp-kē ihā
to-burn began then house-of the-remembrance became that, 'my father-of near
 nōkar-chākar khāt pahirat, āūr bachāwat haūaĩ āūr ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā 'marat-hāĩ.' Tab on^akē jiy-mē bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
 ap^anē gharē chālī, āūr bāp-sē kahī kī, "ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, āūr Īsar-kē ihā-sē ham bejāy kayal," āūr chal-ke
has-come-to-pass, and God-of near-from I . evil did," and going
 kahab kī, "ab ham tohār beṭwā ban-ke rahāi lāyak nāhī bāṭi
will-say that, "now I thy son' becoming to-live worthy not am.
 Jaisē āūr majūr bāṭai taisē ham-hū-sē majūrī karāwā." Uḥā-sē
As other labourers are so me-also-by labour cause-to-be-done." There-from
 apnē man-mē aisan gun-ke chahal, āūr bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. . When
 beṭwā lāmē rahal, tab bāp dekh^{les} kī, 'hamār beṭwā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
 āwat hau.' Dēkh-ke mōh barhal. Mārē chhōh-kē āgē-hōi-ke āk^{wāri}-
ooming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
 bhar dhai-ke chūmāi lag^{la}ī. Tab beṭwā kah^{les} kī, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
 kasūr kaīli aur Par^{mēsar}-kē ihā-sē bejāy kaīli. Ab ham tohār beṭwā
fault did and God-of near-from evil did. Now I thy son
 kahāwāi lāyak nāhī bāṭi.' Nok^{ran}-sē bāp kah^{les} kī, 'barhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
 kap^{rā} lē-āwā, pahirāwā, āūr āguri-mē munari āūr gōrē-mē pan^{hī}
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
 pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-kī januk beṭwā hamār
put; and rejoicings be-made-let, because as-if son my
 mar-ke jīal; āūr herāyal rahal, phēr milal-hai.' Āūr
having-been-dead came-to-life; and lost was, again found-is.' And
 raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēṭh beṭwā kat^{hū} khetārī-mē rah^{la}ī. Ū jab gharē
The-elder son somewhere fields-in was. . He when into-house
 aīlāī, tab i sab khusihāli-kāi bāt dēkh-ke ēk nōkar-sē puchh^{les} kī,
came, then these all rejoicings-of matters seeing one servant-from asked that,
 'kā bhayal-hai?' Nōkar kah^{les} kī, 'tohār lahur^{kā} bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
 āūr un-kē kusāl-kārī-sē lauṭ^{le}-kē santī tohār bāp khiāwat
and his safety-with returning for thy father feeding (his-people)
 piāwat haūāī.' Ī sun-ke jēṭh-rē beṭwā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
 khuns āyal āūr bakh^{ri}-mē nāhī gayal. Jab i sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
 bāhar āya. āūr manāwāi lāgal, tab beṭwā kah^{les} kī, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandhā dhēr din lē kaīlī, āūr toh'rē kah'lē matin chal'li. Āgē tohār ji
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hñī nāhñī bhayal kī ēk khasī mār-ke lei-aūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 kī ap'nē saṅgin-kē khiāit-piāit. - Āūr ī tohār beṭā jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke raṇḍī-muṇḍī-kē dih'les, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal taisē et'wat bhōj dih'lā.' Bāp kah'les kī, 'beṭ'wā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham'rē saṅgē sab din rahā-lā; jawan-kichhu dhan āūr iswar'j hau
me with all days livest; what-even property and prosperity is
 tawan toh'rai hau. Ī beṭ'wā ham jan'li kī mui gayal, ab ham paūli;
that thine-verity is. This son I thought that dead he-was, now I got;
 taw'nē-sē ī jal'sā karāi-kē chāhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpurī, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpurī *ā* is represented by *visarga, ḥ*. Thus *दः dā; ऌ: lā*, and many others. The two vowels *ai* are often spelt *aē*, or *aya*. Thus *kaīlan, gaēl, bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachawōt-ō*, and instead of *lagaūles, lagaur'les*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpurī in the former district as speaking Standard and half as speaking Western Bhojpurī.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows:—

Eastern Hindi	252,000
Western Bhojpuri	810,000
Sōnpārī	49,500
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TOTAL	1,111,500
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[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀRĀSĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

(Pandit Mahārāj Nārāyan Śivapurī, Rāi Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन। ओ में से छोटका अपने बाप से कहलेस हे बाबू जौन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दे। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गयल और उहाँ सब धन लुचपन में फूँक दिहलेस। जब सब गवाँय सुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरे लगल। तब ओहि देस के एक रहोस से जाय मिलल और ऊ ओ के अपने खेत में सुअर चरावे बदे पठे दिहलेस। और जौन किकुला भूसी सुअर खात रहलन ओही से ऊ आपन पेट भरे बदे ललचत रहल। केहू ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नोकर वाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहे और हम भूखन मरत बाटी। हम उठिँ और अपने बाप के पास चलीँ और ओन से कहीं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कहावे लायक नाहीं बाटी हमें अपने मजूरन में रख लः। ई विचार के ऊठल और अपने बाप के पास गयल। बाप बड़ी दूर से बेटवा के आवत देख के मया के मारे दकर के अपने गरे लगवलेस और चुम्मे लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावे लायक नाहीं बाटी। सुदा बाप अपने नोकरन से कहलेस की बढियाँ से बढियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में सुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसो मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिबुड़ के फिर मिलल है। तब सब लोग खुसो मनावे लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल। एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सखामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं। ई सुन के ऊ गुस्सा भयल और भित्तर नाहीं गयल। तब बाप बाहर निकल अइलें और लड़िका के मनावे लगलें। लड़िका बाप के जबाब दिहलेस बाहू प्रतना दिन से तोहार गुलामो करत हई कबहीं तोहार डकुम नाहीं टरली तेह पर तू कबहूँ एक खसो के बचो नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित। सुदा अपने छोटका बेटवा के अबतै जौन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भीज दिहलः है। बाप बोलल की बेटा तू हमरे लगे सदा रहलः और जौन कुछ हमरे पले बाय तीन सब तोहरे ही। हम लोगन की खुसो करै के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिबुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rāi Bahādur, 1898.)

Ēk ad'mī-kē dui-ṭhē beṭ'wā rah'lan. Ō-mē-sē chhoṭ'kā ap'nē bāp-sē kah'les, 'hē bābū, jaun kuchh māl as'bāb ham'rē bakh'rā-mē paṛai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnō-kē bāṭ' dih'les. Thorikai din-kē bit'lē lahur'kā beṭ'wā sab māl samēṭ-ke baṛī dūr par'dēs chalal-gael, āūr uhā sab dhan luch'pan-mē phūk-dih'les. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, āūr ū bhūkhan marāī lagal. Tab ohi dēs-kē ēk rahis-sē jāy milal, āūr ū ō-kē ap'nē khēt-mē sūar charāwāī badē paṭhai dih'les. Āūr jaun chhikulā bhūsi sūar khāt rah'lan ohi-sē ū āpan pēṭ bharāī badē lal'chat-rahāl. Kēhū ō-kē na dih'les. Tab ō-kē chēt bhayal āūr man-mē soch'les kī, 'ham'rē bāp kihā ket'nā ad'mī nōkar bātan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw't-ō hōihaī, āūr ham bhūkhan marat-bāṭī. Ham utṭhī āūr ap'nē bāp-kē pās chalī āūr on-sē kāhī kī, "hē bābū, Bhag'wān-kē sām'nē āūr toh'rē sām'nē ham baṛā pāp kaīlī. Tohār beṭ'wā kahāwāī lāyak nāhī bāṭī. Hamaī ap'nē majūran-mē rakh-lā.'" Ī bichār-ke ūṭhal āūr ap'nē bāp-kē pās gayal. Bāp baṛī dūr-sē beṭ'wā-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap'nē garē lagaw'les āūr chummāī lagal. Beṭ'wā bōlal, 'Bābū, Bhag'wān-kē āūr toh'rē sām'nē ham ap'rādhi hāī. Ab ham tohār beṭ'wā kahāwāī lāyak nāhī bāṭī.' Mudā bāp ap'nē nok'ran-sē kah'les kī, 'baṛhiyā-sē baṛhiyā kap'rā nikāl-ke ham'rē larikā-kē pahirāwā āūr bāth-mē mun'rī āūr gōr-mē pan'hī pahirāwā, āūr ham lōg khāy-pī-kē khusī manāī; kāhē-sē kī ī larikā hamār mar-ke phir jīal-hai; bichhur-ke phir milal-hai.' Tab sab lōg khusī manāwāī lag'lan.

Baṛkā beṭ'wā khēt-mē rahāl. Jab uhā-sē lauṭal āūr ghar-kē nagich pahūchal tab gīt āūr nāch kāī dhūm sunāī-paṛal. Ēk nōkar-kē bolāy-ke puchh'les kī 'ī sab kā hōt bāy?' Ū jabāb dih'les kī, 'tohār bhāī aīlan haī, āūr sahī salāmat un-kē bahur'lē-kē khusī-p' hār bāp jew'nār kaīlan-haī.' Ī sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Bāp bāhar nikal aīlaī āūr larikā-kē manāwāī lag'laī. Larikā bāp-kē jab s 'Bāh! et'nā din-sē tohār gulāmī karat-hāī, kab'hī tohār hukum nāhī taī ā-par tū kab'hū ēk khassī-kāī bachch-ō nāhī dih'lā kī ham ap'nē saṅgī-kē saṅgī-ke-pī-ke chain karit. Mudā ap'nē chhoṭ'kā beṭ'wā-kē aw'tai jaun tohār sag'r-ō kamāī raṇḍī-bāji-mē phūk dih'les, tek'rē badē bhōj dih'lā-hai. Bāp bōlal kī, 'bēṭā, tū ham'rē lagē sadā rahā-lā, āūr jaun kuchh ham'rē pallē bāy taun sab toh'r-ai hau. Ham lōgan-kē khusī karāī-kē uchit rahāl, kāhē-sē, ī tohār bhāī mar-ke phir jīal-hai, āūr bichhur-ke phir milal-hai.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN II.

(*Pandit Mahārāj Nārāyan Śivapuri, Rai Bahādur, 1898.*)

सवाल ॥ अबको सोम्मार अउर मंगर जौन वीतल ही ओंकरे बीच के रात में तू हरगोविन्द
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिथीनाथ एक सुझी उपरलो ॥

सः ॥ तौंह के रमेसर गोंड़इत आधो रात के चोरी कै रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली। राम जिआवन गवाह कोल्हू हाँकत
रहलन। हमें देख के पुछलन कहाँ से लिहले आवत हउअः। हम कहली की
दुसरे सिवान से ले अइली हैं। तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन तो के धइ के फिर का कइलन ॥

जः ॥ धइ के पिथीनाथ गोंड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौं से अउर राम जिआवन से का अकस ही ॥

जः ॥ ई अकस ही राम जिआवन से को हमरे खेते में से लिहले आवत हीवें ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भइल ही ॥

जः ॥ हाँ बाबू एक दाँई पँदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

Sawāl.— Ab^{kī} Sommār aur Maṅgar jaun bītal-hau, ok^{rē} bīch-kē
Question.—Of-now Monday and Tuesday which have-passed, of-them between

rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar^{lā}?
the-night-in you Har-gōbind Tiwārī's field-from gram plucked?

Jawāb.— Pēt jarat-rahal, Pirthī-nāth! Ek mutṭhī upar^{lī}.

Answer.—Belly burning-was, Earth-lord! A handful I-plucked.

Sawāl.—Tōh-kē Ramēsar Gōraīt ādhī rāt-kē chōrī-kāi rahilā lē-jāt

Question.—You Ramēsar Gōraīt half night-at theft-of gram taking-away
dhailes?
arrested?

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah^{lī}. Rām-jiāwan

Answer.—At-sunset I gram eating home going-was. Rām-jiāwan
gawāh kōlhū hākat-rah^{lan}. Hamaī dekh-ke puchh^{lan},
witness sugar-cane-press driving-was. Me having-seen he-asked,

‘kahā^{sē} lih^{lē}-āwat-haūā?’ Ham kah^{lī} kī, ‘dus^{rē} siwān-sē
‘where-from are-you-bringing-it?’ I said that, ‘other side-from

lē-aīlī-haī.’ Tab Rām-jiāwan hamaī dhaī-lih^{lan}.
I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Ram-jiāwan tō-kē dhaī-ke phir kā kailān?

Question.—Rām-jiāwan you having-seized again what did?

Jawāb.— Dhaī-ke, Pirthī-nāth! Gōraīt bolāy-ke

Answer.—Having-seized, Earth-lord! the-Gōraīt having-called
akas bas chalān kāi-dih^{lan}.
enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tō-sē aur Rām-jiāwan-sē kā akas hau?

Question.—You-with and Rām-jiāwan-with what enmity is?

Jawāb.—Ī akas hau Rām-jiāwan-sē, kī ham'rē khētē-mē-sē lih'lē
Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken
 āwat-hauwaĩ.
coming-he-is.

Sawāl.—Tohār pahilē kab'hī chōrī-mē sajāy bhail-hau ?
Question.—Of-you before ever theft-in punishment has-occurred ?

Jawāb.—Hā, bābū, ēk dāi pād'rah din-kē chōrī-mē kaid rah'li.
Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday ?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jiāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan ?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāvā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpurī vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइटे बेटवा रहलथँ। उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दअ। तब ऊ उनहन के आपन लेई पूँजी बाँट देहलेस। थोरिकी दिन में (or थोरो दिन नाहीं) बीतल को) लहुरका बेटवा आपन सब कुछ प्रकड़ा कइ के (or जुहाय के) परदेस चल गयल अउर उहाँ लुचई में दिन बितावै लगल अउर आपन कुल धन फूँक देहलेस। जब ऊ सब किछु उड़ाय सुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ काँगाल होय गयल। अउर ऊ जाय के ओहि देस के रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस। अउर ऊ ओहि मोथा सोथा से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल। तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घरे केतना मजूरन के खइली ओ पर अलेल रीटो परल रहइ-ले अउर हम भुखन मूअत बाटी। हम अपने बाप के लगगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइली। हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली। हमें अपने मजूरन में से एक के मतिन रख लअ। तब ऊ अपने बाप के लगगे चलल अउर लगों नाहीं पहुँचल की ओकर बाप ओ के देख के छाँहाय गयल अउर दइउ के ओ के गरे लपट के भेटलेस। बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिसुख अउर तोहरे सोभइ कुपद कइले हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली। तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुँदरी अउर गीड़े में पनही पहिरावअ। अउर आवअ आजु हमन खूब भोज भात करौं, काहे की ई हमार मूअल बेटवा फिन से जीअल हइ, हेराय गयल रहल फिन से मिलल हइ। तब ओनहन खाए पोए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ। नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हई; काहे से की ओ के जोयत पउलेन हैं। ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस। एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल। ऊ बाप के जबाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार डुकुम कब्बड़ नाहीं टारित बाकी तू हमें कब्बड़ प्रकटे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संगे चैन करित। ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस। जैसही ई आयल तैसही प्रकारे बदे तू नीक नीक जेवनार बनववलअ हइ। बाप ओ से कहलेस की बचवा तैं तो नितै मोरे संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ। पइ तो के आज खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

TRANSLITERATION.

(Babu Śyām Sundar Dās, 1898.)

Kaūnaū milā-kē duiṭhē beṭ'wā rah'laṣ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les kī, 'ē bābū, ap'nē kamāi-mē jāun hamār bakh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūji bāt deh'les. Thorikai din-mē (or thōrō din nāhī bital kī) lahur'kā beṭ'wā āpan sab kuchh ekaṭṭhā-kaī-ke (or juhāy-ke) par'dēs chal-gayal aūr uhā luchchāi-mē din bitāwāi-lagal aūr āpan kul dhan phūk deh'les. Jab ū sab kichhu urāy chukal ōhī din-mē dēs-mē bhārī akāl paṛi-gayal aūr ū kāgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahāi-wālan-mē-sē ēk-kē ihā rahāi-lagal, jāun ō-kē ap'nē khēt-mē sūar charāwāi badē rakh'les. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah'lin āpan pēt bharāi chah'les kāhē badē kī kattō ō-kē aūr kuchh nāhī milat-rahāl. Tab ō-kar ākh khulal aūr ū soch'les kī, 'ham'rē bāp-kē gharē ket'nā majūran-kē khailē-ō par alēl rōṭī paral rahāi-lē aūr ham bhukkhan mūat bāṭī. Ham ap'nē bāp-kē laggē jāb aūr on-sē kahab kī, "hē bābū, ham Daū-sē phir-ke toh'rē sōjhaī kupad kaīlī. Ham phin toh'rē beṭ'wā kahāwāi jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ēk-kē matīn rakh-lā." Tab ū ap'nē bāp-kē laggō chālal aūr laggō nāhī pahūchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūy-ke ō-kē garē lapat-ke bhet'les. Beṭ'wā ohi-sē kah'les kī, 'ē bābū ham Daū sē bimukh aūr toh're sōjha-i kupad kaīlē hāi, sē ab ham tohār beṭ'wā kahāwāi jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sē kah'les kī, 'sab-sē nīk kap'rā kāṛh-ke ē-kē pahirāwā. Aūr uk'rē hāth-mē mūd'rī aūr gōṛē-mē pan'hi pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē kī i hamār mūal beṭ'wā phin-sē jial haī; herāy-gayal-rahāl, phin-sē milal haī. Tab on'han khāe pīe chain-kare lagalen.

Ō-kar jeṭhar'kā beṭ'wā khētē-mē rahāl aūr jab ū bakh'rī-kē niyarē pahūchal tab bājā aūr nāch kaī haūrā sun'les aūr nokar'wan-mē-sē ēk-kē goh'rāy-ke puohh'les kī 'i kā haū?' Nokar'wā kah'les kī, 'tohār bhāy āyal-haī aūr tohār bābū nīk nīk tiwan jew'nār jewaw'laī haī; kāhē-sē kī ō-kē jiyat paūlen haī.' I sun-ke ū khun'say'les aūr bhittar jāe-kaī man na kaīles. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jābāb deh'les kī, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-haī, aūr tohār hukum kabbaū nāhī ṭarīt; bākī tū hammaī kabbaū ek-ṭhē chheriyaū nāhī deh'lā kī ham ap'nē sāngin-kē sāngē chain karīt. I tohār ū beṭ'wā haī jāun paturīyan-kē sāngē tohār dhan urāy deh'les. Jāṣ'hī i āyal tāṣ'hī ek'rē badē tū nīk nīk jew'nār ban'waw'lā-haī. Bāp ō-sē kah'les kī, 'bach'wā, taī tō nittai mōrē sāngē bātē, aūr jāun kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusī anand karāi-kē chāhat-rahāl kāhē-sē kī tōr mūal bhāy bahural haī.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Harīschandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāgh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark¹ which means that a final *a* is very lightly pronounced. Thus क is pronounced *k^a*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāī-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alā.)

का माल असफीं हो रुपैया तोरे वदे । हाजिर वा जिउ समेत करेजा तोरे वदे ॥
 मंगर में अब की रेती पै रजवा तोरे वदे । जर-दोजी का तनाईला तमुवा तोरे वदे ॥
 बनवा देईला अबकी देवारी में राम धै । जर-दोजी जूता टोपी डुपट्टा तोरे वदे ॥
 चढ़ जालें कौनो दाँव पै सारे तो लेईला । कच्चन के गोप मोती के माला तोरे वदे ॥
 हम खर-मिठाव कौली हँ रहिला चवाय के । भेंवल धरल वा दूध में खाजा तोरे वदे ॥ ५ ॥
 मलिया से कह देली है ले आवल करी रजा । बेला-चमेली जूही के गजरा तोरे वदे ॥
 भोला में लेहली पान तोरे संग रहल करी । कह देली है रिखइया तमोलिया तोरे वदे ॥
 अपने के लोई लेहली हैं कमरी भी वा धइल । किनली है, रजा, लाल दुसाला तोरे वदे ॥
 पारस मिलल वा बीच में गंगा के राम धै । सजवा देईला सोने के बँगला तोरे वदे ॥
 संभा सवेरे घूर्म छलावा बदल बदल । काबुल से हम भंगौली है घोड़ा तोरे वदे ॥ १० ॥
 अत्तर तू मल के रोज नहायल करं, रजा । बीसन भरल धयल वा करावा तोरे वदे ॥
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहाँगो, खञ्जर औ बिकुआ तोरे वदे ॥
 बुलबुल बटेर लाल लड़ावैलें दुकाइहा । हम काबुली भंगौली है मेढ़ा तोरे वदे ॥
 खुस्ती लड़ा के माल बना देव राम धै । बैठक में अब खोदीला अखाड़ा तोरे वदे ॥
 कासी, पराग, हारिका, मथुरा और वृन्दावन । धावल करैलें तेग, कंधैया, तोरे वदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badō;
What value gold-coin is rupees thee for;

Hājir bā jiu samēt karējā tore badē.
Present is life with liver thee for.

Māngar-mē ab-kī rēti-pai, raj'wā, tore badē
The-Māngal-festival-in this-year sands-on, my-king, thee for

Jar-dōjī-kā tanāi-lā tamuā tore badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban'wā-dēi-lā ab-kī Dewārī-mē Rām dhāi
I-will-get-made this-year Diwālī-festival-in Rām taking

Jar-dōjī jūtā, ṭōpī, ḍupatṭā, tore badē.
Embroidered shoes, cap, double-wrapper, thee for.

Charh-jā-laī kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;
 Kañchan-k* gōp, mōti-k* mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-mitāw kaili-h* rahilā chabāy-ke;
I breakfast done-have gram eating;
 Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.

Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,
 'Bēlā, chhameli, jūhi-k* gaj'rā,' tore badē.
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.
 'Jhōlā-mē leh'lē pān tore saṅg rahal-karī,'
'Bag-in taking betel thee with regularly-remain,'

Kah-dēli-hai Rikhaiyā tamoliyā tore badē.
Have-said-to Rikhai betel-leaves-grower thee for.

Ap'nē-kē lōi leh'li-hai kam'ri bhi bā dhaīl;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;

Kin'li-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.

Pāras milal-bā bich-mē Gaṅgā-kē, Rām-dhāi;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;

Saj'wā-dēi-lā sōnē-kāi bāg'lā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghūmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;

Kābul-sē ham māgauli-hai ghōrā tore badē.
Kābul-from I sent-for-have a-horse thee for.

Attar tū mal-ke rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;

Bisan bharal dhayal-bā karābā tore badē.
Score-of filled kept-are glass-pots thee for.

Jāni-lā āj kal-mē jhanā-jhan chali, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,

Lāṭhī, lobāgi, khañjar, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.

Bulbul, batēr, lāl, laṛāwāi-lā duk'rahā;
Bulbuls, quails, amadavats, cause-to-fight men-of-straw;

Ham kābuli māgauli-hai mērhā tore badē.
I of-Kābul have-sent-for ram thee for.

Kusti-laṛā-ke māl banā-dēb, Rām-dhāi;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mē ab khōdi-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.
 15. Kāsī, Parāg, Dwārikā, Mathurā āūr Brindāban;
Benares, Allahabad, Dwārikā, Mathurā and Brindāban;
 Dhāwal-karāi-lē Tēgh, kādhuiñ, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well, know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound slaves, of poniards and stilettos.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

¹ A well-known fair held at Benares, entitled the *Burh'wā Maṅgal*.

² The *biṣṭhuā* may be described as a kind of curved stiletto.

³ A *duk'raṭā* is a man who is worth only a *duk'ra*, or the fourth part of a pice.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujia, and in the south, Oriya.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'ri), and is called by the Non-Aryan Mundās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad'ri' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Mundā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Mundā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarāki, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language.	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	Total.
Bengali.—				
Sariki	48,127			48,127
Bihari.—				
Standard Magahi	27,141	150,000		177,141
Pāch Parganiā Magahi	8,000			8,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,565	250,000	46,672	594,237
Chhattisgarhi.—				
Sargujā			20,000	20,000
Sadri Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,000	25,000	11,000	442,000
Dravidian Languages	325,800	70,000	25,000	420,800
Other Languages	23,000	81,570	1,861	106,431
Total	1,127,885	506,570	112,636	1,747,091

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,237 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahi, and of the mixed population of Manbhum, some of whom speak Kurmāli Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhi. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gdnudri Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *surari*, a pit, becomes *surār*. This peculiarity runs right through the language. The influence of the neighbouring language leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *-man*, a termination borrowed from Chhattiaghā. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*l*, to (also forms Accusative); *l'*, of; *in*, in; *le*, *lū*, *lagin*, *lag'*, for; *sē*, from.

There is an Instrumental in *ē*. Thus *bhukh'*, by hunger.

To give the idea of definiteness, the Chhattiaghā suffix *har* is sometimes added to nouns. Thus *l'har*, the *a*.

III.—PRONOUNS.

	I.		Thou.		Your Honour.	This	Thy, &c.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	<i>mō'</i>	<i>ham</i> ,	<i>tō'</i>	<i>tōh</i>	<i>rīre</i> , <i>ap'ne</i>	<i>i</i> , <i>ih'</i>	<i>ā</i> , <i>ūh'</i>	<i>j'</i>	<i>l'</i>	<i>l'</i>	<i>l'</i>
Acc.	<i>mō-k'</i>	<i>ham-k'</i>	...	<i>tō-k'</i>	<i>nīur-l'</i> , <i>ap'ne-l'</i>	<i>l-l'</i>	<i>ā-l'</i>	<i>j'-l'</i>	<i>l'-l'</i>	<i>l'-l'</i>	<i>l'-l'</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr</i> , <i>tōlar</i>	<i>nīur-lar</i> , <i>ap'ne-lar</i>	<i>i-lar</i>	<i>ā-lar</i>	<i>j'-lar</i>	<i>l'-lar</i>	<i>l'-lar</i>	<i>l'-lar</i>
Plur.											
Nom.	...	<i>ham'rē</i> , <i>ham'rī-man</i> , <i>har'nī</i> , <i>ham'nī-man</i> , <i>ham'rin</i> , <i>hamī</i>.	...	<i>tōh'rē</i> , <i>tōh'rī-man</i> , <i>tōh'nī</i> , <i>tōh'nī-man</i>	<i>nīur-man</i> , <i>nīur-man</i> , <i>ap'ne-man</i>	<i>i-man</i>	<i>ā-man</i>	<i>j'-man</i>	<i>l'-man</i>	<i>l'-man</i>	<i>l'-man</i>

'Any one,' 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī</i> , <i>keū</i>	<i>koī koī</i> , or <i>koī koī-man</i>
Acc. <i>kēkhō</i>	<i>koī koī-kē</i> .
Gen. <i>kek'rō</i>	<i>kek'rō kek'rō</i> , or <i>koī koī kē</i> .
Loc. <i>kek'rō-mē</i>	<i>kek'rō kek'rō-mē</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *nīur* or *ap'ne*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *nīur-rē*, in me. *Nīur* or *ap'ne* forms the other cases of the singular like the accusative. Thus *nīur-l'* or *ap'ne-l'*. In the plural, all postpositions are added to the Nominative form. Note that *nīur* always governs the verb in the first person plural.

Pronominal Adjectives are *juvā*, *tann*, *kava*, as in Standard Marathi.

'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (old *kuchh'*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.

The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap'ne-kē*, and so throughout.

IV.—VERBS.**A.—Auxiliary Verbs and Verbs Substantive.**

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō</i> , <i>hō</i> , or <i>haū</i> ,	<i>ahī</i> or <i>hai</i>	<i>rahō</i>	<i>rahi</i> or <i>rah'li</i>
2. <i>ahaīs</i> , <i>haīs</i> or <i>his</i>	<i>ahā</i> or <i>hā</i>	<i>rahi</i>	<i>rahā</i> or <i>rah'li</i>
3. <i>ahē</i> or <i>hai</i>	<i>ahaī</i> or <i>haī</i>	<i>rahē</i> or <i>rah'lak</i>	<i>rahaī</i> or <i>rah'laī</i>

Ahō, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>hekō</i>	<i>heki</i>
2. <i>hekis</i>	<i>heki</i>
3. <i>hekē</i>	<i>hekaī</i>

Ahaū and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hekō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *nakhī*, I am not.

B.—Finite Verb.

Infinitive, dēkhek, to see (dative); of seeing (genitive);

Verbal Nouns, dēikh, Obl. dēkhe; dēkhal, Obl. dekhāl, the act of seeing.

Present Participle, dēkhat, seeing.

Past Participle, dēkhal, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in Nagpuriā, as an optional form of the Perfect.

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dekh'lō</i>	<i>dekh'li</i>	2. <i>dēkh, dekh'lē</i>	<i>dēkhā, dekh'bā</i>
2. <i>dēkhisi-lā, dēkhis-lā</i>	<i>dēkha-lā</i>	<i>dekh'lis</i>	<i>dekh'lā</i>	Respectful, <i>dēkhū</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dekh'lak</i>	<i>dekh'laī</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dekh'bō</i>	<i>dēkhab, dekh'bai</i>	<i>dekh'lō</i>	<i>dekh'li</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-kō</i> , I am seeing. So also the <i>Imperfect, dēkhat-rahō</i> , I was seeing. The <i>Present</i> is usually contracted to <i>dekhāhō</i> or <i>dekhāhō</i> , I am seeing.
2. <i>dekh'bē</i>	<i>dekh'bā</i>	<i>dekh'lis</i>	<i>dekh'lā</i>	
3. <i>dēkhi, dekh'tai</i>	<i>dekh'baī</i>	<i>dekh'tak</i>	<i>dekh'taī</i>	

In the above, *dekh'tai* and *dekh'bai* are borrowed from Magahi.

The *Perfect, I have seen*, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dekh'lō-hō</i>	<i>dekh'li-haī</i>	<i>dēkhō</i>	<i>dēkhā</i>
2. <i>dekh'lē-haī</i>	<i>dekh'lā-hā</i>	<i>dēkhis</i>	<i>dēkhā</i>
3. <i>dekh'lak-haī</i>	<i>dekh'laī-haī</i>	<i>dēkhē</i>	<i>dēkhaī</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahi. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect, I had seen*, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahī</i>
2	<i>dēkh rahis</i>	<i>dēkh rahī</i>
3	<i>dēkh rahē</i>	<i>dēkh rahāī</i>

Causals and Passives are formed as usual: thus, *dēkhēk, to cause to see, dekh'ā-kēk, to cause to cause to see; dēkhāī jēk, to be seen.*

The only irregular verbs noted are *hēk, to be*; Present Participle, *h'at* or *h'atāt*; Past Participle, *h'at* or *h'atāt*; Past Participle, *gēl*; *dēk, to give*; Present Participle, *d'el* or *d'emat*; Past Participle, *d'el* or *d'emat*.

Note that the Conjunctive participle is *dēkhā* or *dēkhā-ke*. Comparison with other Bihari dialects shows that the original form was *dēkhā*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. Thus *rahāī*, having struck, is pronounced, and sometimes written, *rahō*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन वेटा रहै। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइठ देलक। थोरको दिन नइ भेलक कि छोटका वेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड्डा अकाल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक ; जे ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहै अपन पेट भरे खोजत रहै और केऊ ऊ के कोनो नइ देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उइठ के अपन बाप ठिन जाव और ऊ के कहव ए वा हम सरग केर विरुध और राउर आगु पाप करली हई। हम फेर राउर वेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहे कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपइठ के चुमा करलक। वेटा ऊ के कहलक ए वा हम सरग केर विरुध और राउर आगु पाप करली हई और फेर राउर वेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक ; सोब से वेस लुगा निकलाए के ऊ के पिँधावा और ऊ कर हाथ में अँगूठी और गोड़ में लुता पिँधावा और मोटाल बकरू लाइन के मारा और लगे हमरे खाव और आनन्द करब, काहे कि ई हमर वेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिललक है। तब ऊ मन आनन्द करे लागलें ॥

ऊ कर बड़का वेटा खेत में रहे। और आते आते जब ऊ घर पोहोँचलक तब बजना और नाच केर सवद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुकलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ के वेसे वेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से लै ऊ कर बाप बाहरे आए के ऊ के मनाए बुझाए लागलक। ऊ बाप के जबाब देलक कि देखू हम प्रतइ बकरू से राउर सेवा करली और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठी पठरओ नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई वेटा जे छिनार मनक संग राउर खुरजी खाए गेलक है ; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बकरू मारली हई। बाप ऊ के कहलक ए वेटा तोएँ सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिश्वेक उचित रहे काहे कि ई तोहर भाई मोइर रहे फेर जिलक है ; हेराए रहे फेर मिललक है ॥

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād'mī-kēr dū jhan bēṭā rahaĩ. Ū-man madhē chhoṭ'kā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah'lak, 'ē bāp, khur'jī-madhē jē hamar baṭ'wārā
the-father-to said, 'O father, the-property-in what my share
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur'jī bāit
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor'kō din naĩ bhēlak ki chhoṭ'kā bēṭā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kair-ke dūr dēs chāil-gēlak, āūr uhā luch'panāī-mē dīn
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur'jī urāe-dēlak. Jab ū sōb urāe
passing his-own goods squandered. When he all-things having-wasted
 chuk'lak, tab ū muluk-mē baddā akāl bhēlak, āūr ū
finished, then that country-in a-great famine happened, and he
 garīb hōe-gēlak. Āūr ū jāe-ke ū muluk-kēr ad'mī-man madhē ek
poor became. And he going that country-of men amongst one
 jhan ṭhin rahe lāg'lak; jē ū-kē apan khēt-mē suwair
person near to-live began; who him his-own field-in swine
 charāek bhej'lak. Āūr ū ū bhusā-sē jē-kē suwair-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaĩ apan pēṭ bhare khōjat-rahē, āūr keū ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāĩ. Tab ū-kē chēt charh'lak, āūr ū kah'lak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'hamar bāp-kēr ketāĩ ketāĩ dhāgar-man-kē khāek-sē purē
' my father-of how-many how-many hired-servants-to to-eat-than more

rōṭi hōe-lā, āūr ham bhukhē mōratthi. Ham uith-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, āūr ū-kē kahab, “ō bā, ham Sarag-kēr
father near will-go, and him-to will-say, “O father, I Heaven-of
 birudh āūr rāur āgu pāp kar^{li}-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
 bēṭā kahāek lāek nakhī; ham-kē rāur dbāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
 madhē ēk jhan niyar kaīr-dēu.” Tab ū uith-ke apan bāp
among one person like make.” Then he arising his-own father
 ṭhin chal^{lak}. Magar ū dūrē rahē ki ū-kar bāp ū-kē dēikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar^{lak}, āūr kuid-ke ū-kē ghēchū-mē lapaīt-ke
him upon pity made, and running him-to neck-in enfolding
 chumā kar^{lak}. Bēṭā ū-kē kah^{lak}, “ō bā, ham Sarag-kēr
kissing did. The-son him-to said, “O father, I Heaven-of
 birudh āūr rāur āgu pāp kar^{li}-hai, āūr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
 bēṭā kahāek lāek nakhī. Magar bāp apan nōkar-man-kē
son to-be-called worthy am-not. But the-father his-own servants-to
 kah^{lak}, “sōb-sē bēs lugā nik^{lāe}-ke ū-kē pīdhāwā, āūr ū-kar
said, “all-than good cloth taking-out him put-on, and his
 hāth-mē āg^{ṭhi} āūr gōr-mē jūtā pīdhāwā, āūr moṭāl bachh^{rū}
hand-on ring and fool-on shoes put-on, and fattened calf
 lāin-ke mārā āūr lagē, ham^{rē} khāb āūr ānand karab,
bringing slay and come, (let-)us eat and merriment (let-us-)make,
 kāhē-ki i hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahē
because this my son dead-was, again alive is; was-lost
 phēr mil^{lak}-hai. Tab ū-man ānand kare lāg^{lāi}.
again has-been-found. Then they merriment making began.

Ū-kar baṛ^{kā} bēṭā khēt-mē rahē. Āūr ātē-ātē jab ū ghar
His elder son field-in was. And coming when he house
 pohūch^{lak} tab baj^{nā} āūr nāoh-kēr sabad sun^{lak}. Āūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh^{lak},
servants among one person-to himself-of near calling asked,
 “i kā hai?” Ū ū-kē kah^{lak}, “tōhar bhāi ālak-hai, āūr
“This what is?” He him-to said, “thy brother come-is, and
 tōhar bāp moṭāl bachh^{rū} mār^{lak}-hai, kāhē-ki ū ū-kē bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālāk-hai.' Magar ū khisālak, āūr bhit'rē naī jāe khoj'lak;
has-found.' But he was-angered, and inside not to-go sought;

sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthi, āūr kahiyō rāur hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 naī tor'li, āūr rāure ham-kē kahiyō ēk-thō paṭharū-ō naī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgī-man-sē ānand kar'ti. Magar rāur
my-own companions-with merry-making might-make. But Your-Honour's

ī bēṭā, jē chhināir-manak saṅg rāur khur'jī khāe-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,
 hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh'rū mār'li-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah'lak, 'ē bēṭā, tōṣ sōb-din hamar-saṅgē hais, āūr jē-kuohh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right
 rahē, kāhē-ki ī tōhar bhāi mōir rahē, phēr jilak hai; herāe rahē phēr
was, because this thy brother dead was, again alive is; lost was again
 mil'lak-hai.'

has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बैटू । कने कने आली ?
 B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली हई । जे में जानव कि का मेलक ।
 A. ए भाई का कहव । दुनिया ऐसन अंधेर मेलक । भला देखू तो, हम जोतली कोइली बुनली और से में बुध हमर होअल धान के जवर-जस्ती काइल लेलक ।
 B. राउरे सेखन कहाँ रही, जे ऊ आग्र के ऐसन जवर-जस्ती काटे लागलक ।
 A. ए भाई, का कहव ; से दिना केर दिन में हम लाइ किने ले बाजार जाग्र रही ।
 B. सेखन का घरे कोइ नहीं रहें ।
 A. छुआ मन तो रहें । मगर का करवें । बुभव कि बुध अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के आग्र रहे । अइ बिरिया हम के बाजार में हाल मिललक ।
 B. अच्छा तो अब का करेक चाही । मटियाले रहव कि कोनो करव ।
 A. हौं यो ऊ मन के हम नहीं छोड़व । राँची जाग्र के हम दरखास देव, और जेखन ऊ मन के समन होई, सेखन इने हम बुधआ केर धान के कटवाग्र देव ।
 B. ई बात बहुत बेस है । हम राउर केर मदद में आवव । राउरे राँची में रहव । हम इने धान के कटवाग्र देव ।
 A. बेस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē ālī?

Sit-down; whither have-you-come?

B. In'hē, bhāi. Rāur-kēr mukad'mā suin-ko ham ālī-haī, jē-mē

Hither, brother. Your-Honour's late-suit hearing I am-come, in-order-that

jānab ki kā bhēlak.

I-shall-know that what happened.

A. Ē bhāi, kā kahab? Duniyā aisan ādhēr bhēlak!

O brother, what shall (I) say? The-world so outrageous is-become!

Bhalā, dēkhū tō, ham jot'li, koṛ'li, bun'li, āūr sē-mē Budhu hamār hōal

Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become

dhān-kē jabar-jastī kait-lēlak.

paddy by-force cut-and-took.

B. Rāure sē-khan kahā rahi? jē ū āe-ke aisan jabar-jastī

Your-Honour then where was? that he coming thus by-force

kāte lāg'lak.

to-cut began.

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le

O brother, what shall-I-say? that day-of days-in I lac buying-for

bājār jāe-rahī.

market-to had-gone.

B. Sē-khan, kā, gharē koī nahī rahi?

At-that-time, what, at-home any-one not was?

A. Chhaūā-man tō rahañ, magar kā kar*bañ? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgō das jawān lāṭhī lō-ke āūr pandrah banihār lē-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; aṛ-biriya¹ ham-kē bājār-mē hāl mil'lak.
had-come; in-the-afternoon me-to market-in news came.

B. Achehā, tō, ab kā karek chāhi? Maṭiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, bau, ū-man-kē ham nahī chhōṛab; Rāchī jāe-ke ham dar*khās
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āūr jē-khan ū-man-kēr saman hōī, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ*wāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. Ī bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ*wāe-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Orōn.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll bide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujīā form of Ohattīsgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Ohattīsgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēḷā*, a son, but *bēḷā-har*, the son. In the second specimen, there occurs the curious form *kah'lhēik*, he says, which seems to be a corruption of the Magahī *kahat-hakāi*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

कोनो एक हन अहमिनकन दुगोड़ वेठा नहैं । छोटा वेठा हन आपन पुआ हन से
 कहैक, ए पुआ सोगनो माठ जाठ कन जे मोन वांटा होएठ से मो के दे ।
 एव ज आपन जोगा के जमन के वांरठ देठक । थोनको दिन नो वीण नहे पिसने
 छोटे वेठा हन सोगनो के दुनाठक आनु ठेरन दुमिहा मुठुक वठ गेठक आनु जहाँ
 आपन जोगा के वनवांर कनठक । एव सोगनो के सिनाठक एव ओहे मुठुक माँह
 वड़ा अकाठ पनठक आनु ज के एकठोर होवेक ठागठक । आनु ज जाय कनि के एक
 हन नहैथा कन संगे जोगाय मेठक आनु ज ज के सूअन यनाएक ठगिन डाँडे
 मेजठक । आनु सूअन मन जे भूसा के प्पाए नहैं सेकहों पाएक गो आपन पेठ
 के मनएक मगान कोनो नो देवें । आनु जप्पन ज के होस मेठक एप्पन कहैक
 मनने मोन वाप कन एकेक एकेक कमिआ मन प्पायकहोठे पूने पावण हैं आनु मोय
 रहा भुप्पे मनथों । मोय उवों आनु पुआ ङन जावों आनु ज कन से कहवों । ए
 पुआ मोय मगवान ङन आनु गोरो ङन कसून करन पानठों आव गोन वेठा हेकों
 से का निअन कहवों । से गोन कमिआ मन मघे एक हन निअन मोकहों नाप्प ।
 आनु ज उवठक आनु पुआ हन जाग आठक । सेप्पन पुआ हन ज के ठेरन गान ठे
 देप्पठक आनु ज के मया ठागठक, आनु कूरद गेठक, आनु ज कन ठेठु के पोठानठक
 आनु ज के यूमा ठेठक । आनु वेठा हन वाप हन से कहैक, ए पुआ मोय मगवान ङन
 आनु गोरो ङन कसून करन पानठों आनु आव गोन वेठा कहवों से ठाएक निथों ।
 ठिकिन वाप हन कमिआ मन ङन कहैक, सोगनो ठे वेस दुगा के निजठावा आनु
 ई के पिंधावा आनु हाथ माँहा मुँदनी देवा आनु ज कन गोड़ मन माँहा भूणा
 पिंधावा । अतु ठेगे हमे मन प्पाव आनु प्पुसी कनव । ई ठेगिन कि ई मोन वेठा
 मरन जाय नहैक आनु सेन जोगा आहे । हेनाय जाय नहैक, आनु मेठाठक ।
 आनु ज मन प्पुसी कनेक ठागठें ॥

સેખન જ કન વડે વેટા હન ડાંડે નહૅત્ત । આનુ ખખન આઠક આનુ ઘન ડન
 નિશાઠક, નખન વખા આનુ નાય કે સુનઠક । આનુ કમિઓ મન મયે દક્ક હન કે વઠાઠક
 આનુ પુષ્પઠક કિ કા કા . હોત્તયે । આનુ જ જ કે કહૅત્ત તોન માર્ક આર . હૈ આનુ જ કે
 વેસે વેસ પાઠક સેકને ઠેગિન વાપ તોન મોળ દેર હૈ । આનુ જ નિશાઠક આનુ
 મીળન વટ ની ખાયક ઠાગઠક । સેખન વાપ હન જ કન નિકરૅઠ આઠક આનુ જ
 કે મનાવેક ઠાગઠક । સેખન જ કહિ ઘુનાઠક આપન વાપ હન કે કિ દેખના, ઇગેક વચ્ચન
 તોન ડન કમાઠો આનુ કહિયો તોન દુકુમ કે ડાય નિખો । સેહો મે કખનો તોય
 મો કે ગોટેક પડનૂ અન્માનહો ની દેર હિસ કિ મોય મોન હોન મન સંગે ખુશી
 કનગો । આવ ૬ વેટા હન તોન આવો કનઠક કિ તોય જ કન ઠેગિન મોળ દેવેક
 ઠાગઠે । ગવ જ જ કન સે કહૅત્ત ૯ વેટા તોય સગન દિન મોન સંગે નહિસઠા આનુ
 મોન ખે કુષ્પ હૈ સે સગનો તોને હેકે । હમે મન કે યાહન નહે કિ ખુશી કનગો
 આનુ ખુશ હોગો ૬ ઠગિન કિ તોન માર્ક મરન ખાય નહૅત્ત આનુ સેન ખો
 આહે । આનુ હેનાય ખાય નહે આનુ મેઠાઠક ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad*min-kar dū-gōṛ bēṭā rahaĩ. Chhōṭ bēṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 buā-har-sē kah*lak, 'Ē buā, sōg*rō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
 dē.' Tab ū āpan jīnā-kē ū-man-kē bāiṭ dēlak. Thor*kō din nī
give.' Then he his-own living them-to dividing gave. A-few days not
 bīt-rahē tis-nē chhōṭē bēṭā-har sog*rō-kē ṭhurālak āru ḍhēir durihā muluk-
had-passed then the-younger son all collected and very distant country-
 baṭ gēlak; āru uhā āpan jīnā-kē bar*bād kar*lak. Jab sog*rō-kē
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh barā akāl par*lak; āru ū-kē tak*lit
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg*lak. Āru ū jāy-kari-ke ēk-jhan rah*waiyā-kar-sangē jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin dāṛē bhej*lak. Āru sūar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah*laĩ sē-k-hō pātak tō āpan pēṭ-kē bhar*tak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magar kōnō nī dēlaĩ. Āru jakhan ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah*lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haĩ, āru mōy ihā bhūkhē mar*thō. Mōy uṭh*bō āru buā
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah*bō, "ē buā, mōy Bhag*wān ṭhan āru
near I-will-go, and him-to I-will-say, "O father, I God near and

tōr-ō ṭhan kasūr kaīr-pāralō āb tōr bēṭā hēkō sō kā-niar kah*ḃō?
thee-too near sin have-done now thy son I-am that how shall-I-say?
 Sē tōr kamiā-man-madhē ēk jhan niar mō-k-hō rākh." 'Āru ū
Therefore thy servants-among one person near me-too keep." And he
 uṭh*lak āru buā-har jag ālak. Sē-khan buā-har ū-kē dhēir tām-lē
arose and the-father near came. Then the-father him much distance-from
 dekh*lak, āru ū-kē mayā lāg*lak, āru kūid-gōlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
 dhēṭu-kē potār*lak, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sē
neck embraced, and him kiss took. And the-son the-father-to
 kah*lak, 'ē buā, mōy Bhag*wān ṭhan āru tōr-ō ṭhan kasūr
said, 'O father, I God near and thee-too near sin
 kaīr-pār*lō, āru āb tōr bēṭā kabābō sō lāok nikhō.
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'
 Lākin bāp-har kamiā-man-ṭhan kah*lak, 'sog*rō-lē bēs lugā-kē
But the-father servants-to said, 'all-than better cloth
 nik*lāwā āru i-kē pīdhāwā āru hāth-māhā mūd*ri
'cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
 dēwā, āru ū-kar gōy-man-māhā jūtā pīdhāwā. Āru legē, hamē-man
give, and 'his feet-on shoes put-on. And come, we
 khāb āru khusi karab; i-legin-ki i mōr bēṭā maīr-jāy-rah*lak,
will-eat and merriment make; this-for-that this my son dead-was,
 āru phēr jī-ābē; herāy-jāy rah*lak, āru bheṭālak.' Āru ū-man khusi
and again alive-is; lost was, and is-found.' And they merriment
 karek lāg*laī.
to-make began.

Sēkhan ū-kar baṛē bēṭā-har dāṛē rah*lak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
 ṭhan niarālak takhan bajā āru nāch-kē sun*lak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
 madhē ēk jhan-kē balālak āru puchh*lak ki, 'kā kā how*thē?'
among one person he-called and asked that, 'what what is-going-on?'
 Āru ū ū-kē kah*lak, 'tōr bhāī āī-hai āru ū-kē bēsō-bēs
And 'he him-to said, 'thy brother come-is and him well-well
 pālak sek*rē-legin bāp tōr bhōj dēi-hai.' Āru ū risālak
he-has-found that-for father thy feast has-given.' And 'he grew-angry
 āru bhītar-baṭ nī jāek lāg*lak. Sē-khan bāp-har ū-kar nikāl-ālak
and within-towards not to-go began. Then the-father his out-came
 āru ū-kē manāwek lāg*lak. Sē-khan ū kahi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
 bāp-har-kē ki, 'dēkh*nā, etek bachhar tōr ṭhan kamālō āru
father-to that, 'see, so-many years thee near I have-served and

kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-hō-mē kakh'nō tōy mō-kē
ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
 goṭek paṭh'rū an'mān-hō nī dēi-his, ki mōy mōr hīt-man-saṅgē
one kid even not hast-given, that I my friends-with
 khusī kar'tō. Āb, i bēṭā-har tōr āb-ō-kar'lak, ki tōy
merriment might-have-made. Now, this son thy come-even-did, that thou
 ū-kar legin bhōj dēwek lāg'lē. Tab ū ū-kar-sē kah'lak, ' ē bēṭā,
him for feast to-give beganest. Then he him-to said, ' O son,
 tōy sagar din mōr saṅgē rahis-lā, āru mōr jē kuchh hai sē
thou all days me with livest, and mine what ever is that
 sag'r-ō tōrē hekē. Hamē-man-kē chāhat-rahē ki khusī
all-also thine is. Us-for meet-was that merriment
 kar'tō āru khus hōtō i-lagin-ki tōr
we-should-have-made and glad we-should-have-become this-for-that thy
 bhāi maīr-jāy rah'lak, āru phēr jī āhē; āru herāy-jāy-rahē, āru
brother dead was, and again alive is; and lost-was, and
 bheṭālak.
is-found.'

BIHARI.

BHOJPURI DIALECT.

NAGPURIA SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

एक सहन रहे। गाजा रहैं। पहने बाघ रहन रहे। आदमिन यन यन बाण
 रहे। गाजा हंजवा कनठै। बाघ ठाठाक मागे। वनिया गोटे वैठ ठाड के जाण
 रहक। बाघ कहक ए मारि मो के वंयाव। वनिया कहक का निया नो के वंयाव।
 बाघ कहक कि ठाठ में मो के साखन दे आनु वैठा में ठाड। वैठ में ठाड के वनिया
 जाएक ठाठाक, कोसेक मुंर जाय रहैं होर कि बाघ वनिया के कहक कि मो के
 निकारि दे। वनिया निकारि देक। एव नो बाघ जाखन आनु पस जाखन कह-
 क ए वनिया मोय नो के यनवो। वनिया कहक कि का ठेर मो के यनवे। मैं
 नो नो के वयाठो। बाघ नो नहिय माने कहक कि यनवे कनवो। ठेगे नो के
 बाव कि नोन वनधा के बाव। वनिया कहक यठ पंय उन जाव। पोपन देवना
 हेके बाहे कहि देई एव गोय मो के बावे। गठे पोपन लुप्य गने गेठैं। वनिया कहये
 हे पोपन देवना नेकी कनठ कन में वदी होए। पोपन कहक होए जून। मोय
 सनगे रह्यो आदमिन मन आरकोहीन मोन कारि एनी वैड्यें सथायें आनु जयन
 जाएक ठाठयें नो मोन उठना काठयें आनु पारि टोनयें। एव बाघ कहयेक का ने
 वनिया ठेगे कह नो के बाव कि नोन वनधा के बाव। वनिया कहक यठ गज वना-
 हन हेके ओहे करि देई गठे गोय बावे। गोटेक बुढिया जाय अपकन में अपरक रहे
 जे नेकन उन पहुंयठ। का गज मागा नेकी कनग के वदीओ होए। कहक
 होरठ जून ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ek sahar rahē. Rājā rah'laī. Pahārē bāgh rahat-rahē. Ad'min
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
 dhar-dhar khāt-rahē. Rājā hāk'wā kar'laī. Bāgh lāg'lak bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away.

Baniyā gotē bail lād-ke jāt-rah'lak. Bāgh kah'lak, 'ē
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, 'O
 bhāī. mō-kē bāchhō.' Baniyā kah'lak, 'kā-niar tō-kē bāchhāw?'
brother, me save.' The-shop-keeper said, 'how thee may-I-save?'

Bāgh kah'lak ki, 'tāt-mē mō-kē sāij-dē āru bailū. mē lād.'
The-tiger said that, 'bag-in me shut-up and the-bullock on load.'

Bail mē lād-ke baniyā jāek lāg'lak. Kōsek bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground

jāy-rah'laī-hōi, ki bāgh baniyā-kē kah'lak ki, 'mō-kē
he-gone-here-might, when the-tiger the-shop-keeper-to said that, 'me
 nikāil-dē.' Baniyā nikāil-dōlak. Tab tō bāgh-jāit
let-out.' The-shop-keeper let-(him)-out. Then indeed the-tiger-kind

āru pas-jāit kah'lak, 'ē baniyā, mōy tō tō-kē dhar'bō.'
and animal-kind said, 'O shop-keeper, I indeed thee will-seize.'

Baniyā kah'lak ki, 'kā-lei mō-kē dhar'bō? Maī tō tō-kē
The-shop-keeper said that, 'why me will-you-seize? I indeed thee
 bachhālō.' Bāgh tō nahich mānē. Kah'lak ki, 'dhar'bō

have-saved.' The-tiger indeed not-veryly would-listen. He-said that, 'seizing-even
 kar'bō. Legē, tō-kē khāw ki tōr bar'dhā-kē khāw?' Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?' The-shop-keeper

kah'lak, 'chal pañch than jāb. Pipar deotā hekē. Ohē
said, 'come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pipar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pīpal tree under
 gelaī. Baniyā kah'thē, 'hē Pipar deotā, nēkī karal-kar-mē
they-went. The-shop-keeper says, 'O Pīpal God, good doing-in
 badī hōel?' Pipar kah'lak, 'bōel jūn. Mōy sar'gē rah'thō;
evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;
 ad'min-man āi-kohon mōr chhā'h-tarī baith'thaī, sathāthaī, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāek lāg'thaī tō mōr dahurā kāṭ'thaī āru patai ṭor'thaī.' Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhan
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ōbē kaīh dēi, talē tōy khābē.' Goṭek burhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaīk rahē, jē tē-kar-ṭhan pahūch'laī. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
 mātā, nēkī karat-kē badī-ō hōel?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHĒSĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpurī spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Muzaffarpur border, where Maithilī, and not Bhojpurī, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpurī-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhēsī	1,686,036
Gōrakhpurī	36,000
Maithilī	25,800
Domrā	4,000
TOTAL	<u>1,751,836</u>

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulibārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhēsī	1,714,036
Maithilī	25,800
Domrā	4,000
Thārū	27,620
TOTAL	<u>1,771,456</u>

Of the above, Maithilī has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithilī a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paṛal*, it fell: *bar^hkā*, for *baṛ^hkā*, great: *bārā*, for *bāṛā*, you are; *korhiā*, for *koṛhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithilī form *okⁿnī*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *ḍāṭē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithilī. Thus, we have *kah^hlak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithilī *āel*, not the Bhojpurī *āil*. So also, the Maithilī *kahal^hkaṣ*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN 1.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

୩୦- ୫୮- ୧୫- ୧୬- ୧୭- ୧୮- ୧୯- ୨୦- ୨୧- ୨୨- ୨୩- ୨୪- ୨୫- ୨୬- ୨୭- ୨୮- ୨୯- ୩୦- ୩୧- ୩୨- ୩୩- ୩୪- ୩୫- ୩୬- ୩୭- ୩୮- ୩୯- ୪୦- ୪୧- ୪୨- ୪୩- ୪୪- ୪୫- ୪୬- ୪୭- ୪୮- ୪୯- ୫୦- ୫୧- ୫୨- ୫୩- ୫୪- ୫୫- ୫୬- ୫୭- ୫୮- ୫୯- ୬୦- ୬୧- ୬୨- ୬୩- ୬୪- ୬୫- ୬୬- ୬୭- ୬୮- ୬୯- ୭୦- ୭୧- ୭୨- ୭୩- ୭୪- ୭୫- ୭୬- ୭୭- ୭୮- ୭୯- ୮୦- ୮୧- ୮୨- ୮୩- ୮୪- ୮୫- ୮୬- ୮୭- ୮୮- ୮୯- ୯୦- ୯୧- ୯୨- ୯୩- ୯୪- ୯୫- ୯୬- ୯୭- ୯୮- ୯୯- ୧୦୦-

୧୦୧- ୧୦୨- ୧୦୩- ୧୦୪- ୧୦୫- ୧୦୬- ୧୦୭- ୧୦୮- ୧୦୯- ୧୧୦- ୧୧୧- ୧୧୨- ୧୧୩- ୧୧୪- ୧୧୫- ୧୧୬- ୧୧୭- ୧୧୮- ୧୧୯- ୧୨୦- ୧୨୧- ୧୨୨- ୧୨୩- ୧୨୪- ୧୨୫- ୧୨୬- ୧୨୭- ୧୨୮- ୧୨୯- ୧୩୦- ୧୩୧- ୧୩୨- ୧୩୩- ୧୩୪- ୧୩୫- ୧୩୬- ୧୩୭- ୧୩୮- ୧୩୯- ୧୪୦- ୧୪୧- ୧୪୨- ୧୪୩- ୧୪୪- ୧୪୫- ୧୪୬- ୧୪୭- ୧୪୮- ୧୪୯- ୧୫୦- ୧୫୧- ୧୫୨- ୧୫୩- ୧୫୪- ୧୫୫- ୧୫୬- ୧୫୭- ୧୫୮- ୧୫୯- ୧୬୦- ୧୬୧- ୧୬୨- ୧୬୩- ୧୬୪- ୧୬୫- ୧୬୬- ୧୬୭- ୧୬୮- ୧୬୯- ୧୭୦- ୧୭୧- ୧୭୨- ୧୭୩- ୧୭୪- ୧୭୫- ୧୭୬- ୧୭୭- ୧୭୮- ୧୭୯- ୧୮୦- ୧୮୧- ୧୮୨- ୧୮୩- ୧୮୪- ୧୮୫- ୧୮୬- ୧୮୭- ୧୮୮- ୧୮୯- ୧୯୦- ୧୯୧- ୧୯୨- ୧୯୩- ୧୯୪- ୧୯୫- ୧୯୬- ୧୯୭- ୧୯୮- ୧୯୯- ୨୦୦-

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bēṭā rahē. Ohhoṭ'kā bāp-sē kah'lak
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
 dē-dī.' Tab . ū ok'nī-kē āpan dhan bāṭ dēlak. Phēr din
give-(me). Then he them-to his-own property dividing gave. Many days
 nāhī bital ke chhoṭ'kā bēṭā saji ohij jug'tā-ke bah'rā chal-gail,
not passed that the-younger son all things collecting out went-away,
 ā uhā lach'pan-mē āpan saji luṭā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
 tab oh dēs-mē barā akāl paral, ā ū tak'liph-mē hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then
 jā-ke uhā-kā ek ād'mī kihā rahē lāgal, ā ū ok'rā-kē ap'nā khēt-
going there-of one man near to-live he-began, and he him his-own field-
 mē sūar charāwe-kē bhej'lak. Ā uhā uhē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
 khās, ohī-sē pēt bhare-kō chah'lak. Āur ok'rā-kē kēhu
used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one
 kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
 bhukhē marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
 kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjbā pāp kañī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
 phēr tohār bēṭā kahāwe lāek naikhī. Ham'rā-kē ap'nā ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine-own one servant like

būjhī." ' Tab ū uṭh-ke ap'nā bāp kīhā chalal. Jab dūrē rahē
consider. ' Then he arising his-own father near went. When far-off he-was
 ke ō-kar bāp dēkh-ke mayā-kā-mārē 'daūr-ke gar'dan-mē sāṭ-lēlak ā
that his father seeing love-through running neck-in enfolded and
 chūmā lēwe-lāgal. Tab ō-kar chhāw'rā kah'lak ke, 'ē bābū Rām-kā
kisses to-take-began. Then his son said that, 'O father, God-of
 bemukh o raūrā sām'nē pāp kailē-bānī. Ab ham raūr bēṭā
opposed and Your-Honour before sin I-have-done. Now I Your-Honour's son
 kahāwe lāek naīkhī.' Bāki ō-kar bāp ap'nā nōkar-sē kah'lak ke,
to-be-called worthy am-not. But his father his-own servants-to said that,
 'sab-sē nīman lūgā lā-ke penhāu ā ok'rā bāth-mē aguṭhī
'all-than good cloth bringing put-on and his hand-on ring
 ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke
and feet-on shoes put; and (let)-us all eat and merriment make; what-for
 i hamār bēṭā maral rahal, pher jīal-hā; ā bhulāil rahal, sē mīlal-hā.
this my son dead was, again alive-is; and lost was, he found-is.
 Tab phēr sabhē khus bhāil.
 Then again all merry became.

Ō-kar bar'kā chhāw'rā khētē rahē. Jab ū āwe lāgal ā ap'nā
His elder son in-the-field was. When he to-come began and his-own
 ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap'nā nōkar-kē bolā-ke
house-of near came then music and dancing hearing he his-own servant-to calling
 puchh'lak ke, 'i kā hōt-bā?' Tab ū kah'lak ke, 'raūr
he-asked that, 'this what is-going-on?' Then he said that, 'Your-Honour's
 bhāi āīlan-hā, ā raūr bāp nīman khāek kailan-hā, kāhe-kē
brother is-come, and Your-Honour's father good feast has-done, because-for
 un-kā-kē achchhī-tarah paw'lē-hā.' Tab ū khisiā-ke āg'nā
him (in)-good-manner he-has-found. Then he being-angry to-the-inner-courtyard
 nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap'nā
not went. Then his father outside coming to-conciliate began. Then he his-own
 bāp-sē kah'lak ke, 'ham at'nā baris-sē raūr ṭahal karat-bānī ā
father-to said that, 'I so-many years-from Your-Honour's service am-doing and
 kab-hī raūr bāt nā uṭhaw'lī, bāki raūrā kab'hī nāhī ēgō
ever Your-Honour's orders not I-put-off, but Your-Honour ever not one
 khasī delī ke ham ap'nā sāghatīan-kā sāthē khusī kar'tī.' Bāki
he-goat gave that I my-own companions-of with merriment might-make. But
 i raūr bēṭā jē kas'bin-kā sāthē raūr sab dhan kbā-gail
this Your-Honour's son who harlots-of with Your-Honour's all fortune ate-up
 sē jāisē āil taīs'hī raūrā ok'rā khātīr nīman tawājā kailī-hā. Tab
that as came so-even Your-Honour him for good feast has-done. Then
 bāp ō-kar kah'lak ke, 'tū, tā, barābar ham'rā sāthē bārā
the-father of-him said that, 'thou, to-be-sure, always me with art

ā jē ham'rā-pās bātē, sē sab toh'rē hā. Bākī khus hōkhe-kē
and whatever me-with is, that all thine-even is. But glad to-be
 chābī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jīal hā; ā bhulāil
ought, because-for this thy brother dead was, he alive is; and lost
 ra(ha)l, sē mīlal hā.
was, he found is.'

EASTERN GROUP.

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rājā ap'nā sātō
One King-of seven daughters were. One day the-king his-own the-seven
 bēṭī-kē bolaūlē 'ā sātō-sē puchh'lan ke, 'tū lōg'ni kek'rā karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lū?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'
(do-you)-eat?' Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke harā khus bhailē. Tab ap'nā chhot'kī
Then the-king hearing very glad became. Then his-own the-youngest
 bēṭī-sē puchh'lan ke, 'tū tā kuchhu-nā bol'lū.' Tab ū
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
 kah'lak ke, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
 jōr-sē khisiailē, ā ō-kar biāh ēgō kōṛhī-kā sāthē kar-dih'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechārī ohi korhiā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap'nā jāgh-par dhā-ke oh ban-mē jār-bejār rōat rahē; ā ok'rā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhī saji rōat rahē. At'nē-mē uhā kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,
Śiva-jī and Pār'vatī-jī going were. Pār'vatī-jī Śiva-jī-to said that,
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ākh
not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes
 mūdā.' Ū ākh mūd'lakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

ū korhiā sun^adar sob^aran hō-gail. Tab Rājā-ke bēṭi
that the-leper beautiful gold-(like) became. Then the-king-of daughter
 barā as^atut kail, ō dūnō bekat. khusī sāth rahe lāgal.
great praises did, and both persons pleasure with to-live began.
 Dukh-dalidar bhāg-gail.
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,² those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Naini Tal Tarāi the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri	65	
	Darbhanga	453	
	Muzaffarpur	1	
	Saran	26	
	Champaran	27,620	
	Total for Bengal . . . . .	...	28,340

¹ Alberuni, *Indica*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

² *Vide ante*, p. 86.

Province.	District.	Number of Thārūs	
United Provinces of Agra and Oudh	Brought forward		28,340
	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL . . . . .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champaran	27,620	
	Purnea	3,300	
	Total for Bengal . . . . .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL . . . . .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THARŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindi.
Pilibhit	46			Ditto.
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maitili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithili.
Dinapore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			.....
TOTAL	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language	39,700
Add those who speak the local language without alteration	19,145
GRAND TOTAL OF ALL THĀRŪS	58,845

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARĀN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ek man'sē-ke dui bēṭā rah'laī. Ū-mā-sē ohluṭukā beṭ'wā
 One man-of two sons were. Them-in-from the-younger son
 kah'lia āpan bābā-sē, 'arē bābā, dhan-bīt jān barāī, taūn mōr bakh'rā
 said his-own father-to, 'O father, riches-property which is, that my share
 phāṭ lagāī dē.' Tab ō-kar bābā dhan-bīt chhoṭ'kah'wā beṭ'wā-kē bakh'rā
 division making give.' Then his father property the-younger son-to share
 bāṭī delia. Bakh'rā lēl-par bahut din haīnī bhelaī, tā chhoṭ'kah'wā
 dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ'wā āpan dhan. bakh'rā lē-lē dōsar des'wā chali-gēlia. Tab uh'wā
 son his-own property share taking another country went-away. Then there
 lamēṭaī kām kar'lia. Tab āpan dhan chhūṭī urāy-delia. Jab chhūṭī
 evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāī-delia āpan, tab ū des'wā-mā khū akāl par'laī.
 fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man'sawā barā kangāl bhelia. Tab ū des'wā-ke ek man'sē-ke
 Then that man very indigent became. Then that country-of one man-of
 ghar rahe lag'lia. Tab ok'rā-kē āpan khet'wā-mā sūar charāwāī-kē
 house to-live he-began. Then him his-own field-in swine to-feed
 paṭhaūlia. Tab jaw'nē ṭhōṭhī sūar khāthīn taw'nē ṭhōṭhū ṭūri-ke
 he-sent. Then what gram swine used-to-eat that-very gram breaking
 man'sawā khaia chāhē, āpan peṭ'wā bharia chāhē. Ok'rā-kē kaw'nō man'sē
 the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathiō nāhī khāī-kē dēthī. Tab ū man'sawā-kē hōs bhelaī.
 anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah'lia, 'mōr bābā āpan ghar'wā-mā bahutē bahutē man'sē
 Then he said, 'my father his-own house-in many many men
 banihārā lagōsia; kbāy-kē baniharani-kē bahutē bahutē rōṭī bhāt
 labourers has-employed; to-eat labourers-to much much bread cooked-rice

khīōsia. Khāy-ke pēt-sē ub'rī jē, seiā mōi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hī. Āb ih'wā-sē uṭhi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghi jeb'hī. Bābā-sē kah'bahi, "Arē bābā, mōi Bhag'wan'wā-ke
near will-go. The-father-to I-will-say, "O father, I God-of
 kah'ni hai-nō-lel'hī, tōr kah'ni phuni hai-nō-lel'hī. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
 kar'lahi; āb mōi tōr bēṭā kahāwāi jōkar hai-nō-bar'hī. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
 harohiyā-ke samān rakh'hī." Tab chhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep." Then the-younger son his-own father-of
 lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraūlia, tab
near to-go began. The-house-from a-little distance he-approached, then
 ō-kar bap'wā dekh'lia chhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father
 dekh'tē-mān māyā kaīlia. Dagurī-ke bhar-ak'wār dhaī-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
 garē milāi-ke chūme lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
 bābā, mōi Bhag'wan'wā-ke kah'ni hai-nō-lel'hī, tōrā-sē pāp kar'lahi,
father, I God-of saying not-have-taken, thee-from sin did,
 āb mōi phuni tōr bēṭā kahāwāi lāyak hai-nō-bar'hī. Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father
 āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl
his-own servant-to said, 'O servant, this-one all-of good
 luggā nikāri-ke pahir'wahīā. Ō-kar hath'wā-mā agūṭhiā gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
 pehar'wahi; āb khaia, piia, sukh karia; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son
 maral rah'lia, phuni jialia; bhulāil rah'lia, bhēṭ'lia. Tab ū
dead was, again alive-became; lost was, is-found.' Then he
 sukh kare lag'lia.
pleasure to-do began.

Ō-kar jēṭh'kā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihi
His elder son field-in was. When he house-of near
 elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-kē
came, then music dance-of noise heard. Then he his-own servant-to
 balolia, puchh'lia, 'arē mar'hariawā, i kathī hōkhai? Tab
he-called, he-asked, 'O servant, this what is-happening?' Then
 mar'hariawā kah'lia, 'tōr bhaewā āil baria, tō bap'wā ḍaūl ḍaūl
the-servant said, 'thy brother come is, ny father good good

khāe-kē kailē baria; kaisē ki ō chhut^akā beṭ^awā-kē
(preparations)-for-eating done has; because that he the-younger son
 chik^ahan paūlē. Tab ō-kar jeth^akā beṭ^awā khisiailia, ghar^awā bhitār
well found. Then his elder son grew-angry, the-house into
 jāy-ke manē na paraī. Tab ōhī khātir ō-kar bābā bah^ari ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag^alia bujhāwāī lag^alia jeth^akā beṭ^awā-kē. Tab jeth^akā
to-say began to-remonerate began the-elder son-to. Then the-elder
 beṭ^awā āpan bap^awā-kē jabāb delia, 'Dekhahī, utarā baris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
 sēwā kar^alahī, tōr bachan kahu nāhī tar^alahī, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasī-ke ohhōkan hai-nō-dē^ahī. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hī. Bākī, tōr chhot^akah^awā beṭ^awā, tō, paturiyā ke sṅg^awā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajē dhan khōi-delia, tab ōi jas-hī elia tab tōi tas-hī
thy all fortune squandered, then he as-even came then thou so-even
 ḍaūl ḍaūl khāe-kē kaīlia. Tab ō-kar bap^awā
good good (preparations)-for-food made-hast. Then his father
 kah^alia, 'arē babuā, tōi, tā, mōr saṅgē harōbarī barahī;
said, 'O son, thou, to-be-sure, me with always art;
 jāūn mōr dhan barāī taūn dhan sab tōrē hokhaī.
what my fortune is that fortune all thine-even is.
 Bākī, khusī karahī, anand karahī-kē chāhāi ka-rabal-hī,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr i bhāewā maral rah^alia, jī-gēlia;
because-that thy this brother dead was, alive-became;
 bhulāil rah^alia, sē bhetelia.
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Mitra, 1898.)

Eurā awⁿniyā rahē barad char^await. Bhāḥ^jhariyā sab biyā
 One herdsman was bullocks feeding. The-labourers all seedlings
 kaṭait. Eurā har^{nā} baiṭhal rahaliā. Euniwā kah^{las}, 'tōr
 transplanting. One deer sitting was. The-herdsman said, 'thee
 āgē kathi barāu?' Bhāḥ^jhariyā kah^{las}, 'arē, ke jani kathi hōkhai
 before what is-for-thee?' The-labourers said, 'O, who knows what is
 kathi na. Dēkhahī-tā.' Bhāḥ^jhariē gelia, har^{nā} dēkh^{liā}. Tab euniwā
 what not. See.' The-labourers went, a-deer saw. Then the-herdsman
 mār-deliā. Bhāḥ^jhariyā kah^{liā}, 'arē sasur, tohi kihā-kē
 killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mārāl-hī? Saran-mē ael-rah^{lai}. Kah-dēwasu mah^{tauā}-kē aghi.
 hast-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^{bi}hē. Tōr gunāwan par^{lau}.'
 He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers¹ were transplant-
 ing paddy. There was a deer crouching down. The herdsman said to the labourers
 'what is that before you?' They replied, 'Who cares what is before us, and what is not?
 Go and see for yourself.' However, they went to see what it was and the herdsman
 killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had
 taken refuge with us. We shall tell the headman, and he will punish you. A great
 shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of
 Gonda, and may be taken as specimens of the Thārū language of that District, as well as
 of that of the adjoining District of Basti. They are admirably idiomatic versions, and well
 illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the
 Prodigal Son, and the second a little song.

¹ A bhāḥ^jhariyā is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardān Joshee, 1898.)

Ek manai-kē dū-ṭhan laurā bāṭel. Chhoṭkā kah'lis ki,
 One man-of two sons were. The-younger said that,
 'bāpū rē, mōr bakh'rā bāṭ dē. Ab nāhī nib'hī.'
 'father O, my share dividing give. Now not it-will-suffice (under
 Tab bakh'rā bāṭ dih'lis. Thōrik din chhoṭkā
 present arrangements). Then share dividing he-gave. A-few days the-younger
 laurā baṭōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
 son together house door all collecting flowed-(went)-away. The-rupees
 pāsā jawan sasur pās-rahā, tawan jāy-ke nak'ti-mā
 pice which the-low-fellow had-got, that going evil-conduct-in
 urāy-dih'lis. Rupaiyā pāsā nāin rahil. Parāē dēs
 he-squandered. Rupees pice not remained. Foreign country-(in)
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
 famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
 har'wābī jōte lāgil, sūar charāwāl lāgil, aur uk'rē-mā
 ploughing to-plough began, swine to-feed began, and heart-in
 kah'lis ki, 'chāiā pēt-bhar khāū.' Kahū māṅgai
 said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked
 paibai-nā-karai. Jab chetaīl ki, 'mōr bhuṭwā-ke kamāhī-mā
 he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in
 manai khāy jāt āṭē, bur-chōdī māi bhūkhan marat āṭū.
 men eating going are, the-foul-one I by-hunger dying am.
 Jāit āṭū bāpū lagē. Bāpū-sē kah'yū ki, "bāpū rē,
 Going I-am the-father near. The-father-to I-will-say that, "father O,
 mōhī-sē kasūr bhāil, twār put'wā banē lāyak nāī hū. Jas
 me-by fault has-occurred, thy son to-become fit not I-am. As
 āūr kam'waiyā āṭē, mōhū-kā rākh-lē." Ap'nē bāpū pās ram-gail.
 other earners are, me-too keep." His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōb lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāi lāgil - bur-chōdī. Laurā
he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy
 kahlil, 'mō-sē kasūr bhail.' Bāpū ṭahaluan-sē kah¹lis, 'bhaiā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dē-ḍār. Āgochhā wāgochhā pahir-lē. Mūdarī bāth-mā āūr gōrē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan¹bi pahir-lē. Khusī manāil bātē, ki mōr laurā muat, jiat āil.
shoes put. Joy celebrated is, that my son dying, living came.'
 Bahur khusī kar¹le lāgil.
Again merriment to-make they-began.

Āūr baṛ¹kā laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bātē rē, ki baṛā gaunāi hōitā?' Tab ṭahaluā
house-in is O, that great singing is-going-on?' Then the-servant
 kah¹lis ki, 'bhaiwā āil āūr tohār bāpū khiwāit piātā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bātē.' Baṛ¹kā laurā bhusiāil ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
 jāī bhitrē.' Bāpū bah¹rē āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased-(him). The-son
 bāp-sē kah¹lis ki, 'maī tōrē ag¹wā rah¹lū; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
 rah¹lis, taun karat rahilū. Kabhāū ek-thē path¹rū nāī dihlē
thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest
 ki maī ap¹nē gōchā-sē khusī kar¹nū. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 i laurā āil, ū twār rupaiyā paīsā jawan rah¹lis tawan bēṛin-kā
this son came, he thy rupees pice which was that harlots-to
 dē-ghālis; tū uh-kē tān baṛā mōb karat āṭā.' Bāp kah¹lis,
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhīnā rah¹lis, jawan kuohh jōril-pailil
'O brother,¹ thou me near livedst, what ever was-got-(by-fate)
 khailis kamailis. Jō-kuohh bātē, toh¹rē hōil. Bara khusī
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat chāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came.'

¹ This is the regular term by which a Thārū addresses his son.

[No. 65.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN II.

*(Pandit Janardan Joshee, 1898.)*Rāmā o Lachhiman chal^anē shikār.*Rām and Lakshman started to-hunt.*Bel^awaṭ hath^anī dārē palān.*Belwaṭ female-elephant-on was-put cot.*Hath^anī palānē as^anī-bas^anī gir^alē.*The-female-elephant ran-away the-howdah-etcetera fell-down.*Rām tā lag^alē piyās.*Rām indeed was-seized-by thirst.*Eri eri bahinī, kūiā^a-panihariā, bundā ek, bahinī, paniyā piāu.*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*Sōnē kerī jhariā, rup^anē kerī ṭōṭī, jehi bhari lāwai, rē, Gāngā-jal-pānī.
*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*Jō ṭōhi Rāmā Hari jatiyā nā puchh^athē, ham^arē bāp Śatal
If thee Rām God caste (expletive) asked, my father Śatal

Singh rāj.

Singh king.

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmana went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindī spoken by the other inhabitants of the district, but in the main the language is Bhojpuri.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā chhoṭ'kawā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāṭ dē.' Bābū bāṭ dihal. Hali bhañ
share dividing give.' The-father dividing gave. Short-time had-passed
 bāṭhā-baṭṭ'hā chhoṭ'kawā chhāwā āpan bāṭhā lāi-kāi chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āūr paturiyā-bāji kailas, dhan-daulat luṭā-ḍal'las aū sakor āg'las. Uī
And wrenching did, fortune squandered and all was-spent. That
 muluk-mā sukkhā par-gaīl, aū ū bhukkhan mao lāg. Tabbai uī
country-in famine fell, and he from-hunger to-die began. Then-even that
 muluk ek manaĩ basal-rahil. Otṭhin ū gaīnū. Ū sūri charāwāi khet'wā-mā
country one man lived. There he went. He swine to-feed fields-in
 paṭhā-deh'las. Ū āpan man-sē kahit, 'ihē khar-pat'wār jaūn sūri khāt
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taūnē khāt pēt bhar-lētō.' Kaūnō nā kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chēt-kailas, kaha lāgal, 'ham'rē bābā-kē manaĩ-tanaĩ rakh-rakh'las;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
 sab-kar nik baṭi sāp. Mah bhūkhē mūtāṭṭū. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā ṭhin jāithō. Ō-sē kahyō ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpī ṭhahar'nō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I
 kachhō lāik nē hō, ki tōr chhāwā rahō. Ek kamoiā
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohī rākh." Tō i sam'jhanō āpan bābā ṭhin aitō.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag'las.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.

Daup-kāl sēnā-lagal. Ohhāwā kah'las ki, 'hō bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
 tahar'nō. Mah-sē chūk hō-gal: Mah kaohhō lāik nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
 ki tōr ohhāwā rahō.' Bābā kah'las kamoiñ-nō, 'ohumur ohumur
that thy son I-may-remain.' The-father said servants-to, 'good good
 lūgā lē-ainō, ihē orāh'nō, pah'rāh'nō; ihē mūdārī āgurī-mā ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
 nū pan'hī goarā-mā ghailā dēō. Ihē khaibī, mahū khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
 khusi kar-nō; ki mōr ohhāwā maral rahō ab-lē jial āil; herāil.
merriment I-will-make; that my son dead had-been now alive came; lost
 rahō, ab-lē painō.' Sab-ke jui khusi hoilāh.
had-been, now I-have-found-(him). All-of heart glad began-to-be.

Bar'kawā laūrā khot'wan hā. Jō ghar lagehā gail, nāchat gūib
The-elder son fields-in was. As house near he-went, dancing singing
 sunnānō. Kamoiñ goh'rāwal, 'eh kā kar'tātō?' Ū kah'las, 'tōr bhāiwā
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
 ā-rahālas. Tōr bābā khaile pilā nāch kar'tāta, ki ū nika nika āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came.'
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap'wā duārō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to
 āil. Kah lāgal aū phus'lāil, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
 bābā-sē kahil, 'hēr-rarē! mah at'rah baras toār dhandhā kar'nō, 'hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
 dab'nō, goār dab'nō; kabbō toār bātan char'ohā nē kinhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even
 mōhe ohhag'ri-k bachchā nahī dihlē, ki sāghutin khusi kar'
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
 tō. Aū jab toār ihō ohhāwā āil, jāun toār dhan paturīā-bājī-mā
have-made. And when thy this son is-came, who thy fortune wenching-in
 urā-del'las, tāī mām-mar'jāt kar'tātē.' Tō ū kahil, 'hō ohhāwā, tāī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
 sab din mōr thin rahālē. Jāun mōr bāt taūn tōr bāt. Khusiāli
all days me near livest. What-(is) my word that-(is) thy word. Merriment
 kara-ga rahē. Tohār bhāiwā maral rahō, ab jial āil; herāil rahō, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
 milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

English.	Maithilī (Darbhanga Brāhmaṇa).	Chhikā- <i>chhiki</i> (Bhagalpur).	Magahī (Gayā).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Dā . . .	Dai . . .	Dā . . .
3. Three . . .	Tin ¹ . . .	Tin . . .	Tin . . .
4. Four . . .	Chār ¹ . . .	Obāir . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāch . . .
6. Six . . .	Chhao . . .	Chhau . . .	Chhau . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Sāt . . .
8. Eight . . .	Āṭh . . .	Aṭh . . .	Āṭh . . .
9. Nine . . .	Nao . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Das . . .	Das . . .
11. Twenty . . .	Bis . . .	Bis . . .	Bis . . .
12. Fifty . . .	Pachās . . .	Paobās . . .	Pachās . . .
13. Hundred . . .	Sai . . .	Sai . . .	Sau . . .
14. I . . .	Ham . . .	Hamē . . .	Ham . . .
15. Of me . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōrā, hammar, ham ^a rā . . .
16. Mine . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōr, hammar; ham ^a rā . . .
17. We . . .	Ham ^a rā lok ^a ni . . .	Ham ^a rā ār, ham ^a rā sabh . . .	Ham ^a ni, ham-sab, ham lōg, ham ^a ranhi, ham ^a ni.
18. Of us . . .	Ham ^a rā sab ^a bik; ham ^a rā lok ^a nik.	Ham ^a rā ārak . . .	Ham ^a ni-ke, hām-sab-ke, ham-lōg-ke.
19. Our . . .	Ham ^a rā sab ^a bik; ham ^a rā lok ^a nik.	Ham ^a rā ārak . . .	<i>Ditto.</i>
20. Thou . . .	Tō, abā, ap ^a ne . . .	Tō . . .	Tū, tē . . .
21. Of thee . . .	Tohar, tohār, abāk, ap ^a nek	Tohar, toh ^a ra, tōr . . .	Tōrā-ke, tohar, tōr . . .
22. Thine . . .	Tohar, tohār, abāk, ap ^a nek	Tohar, toh ^a ra, tōr . . .	Tohar, tōr . . .
23. You . . .	Toh ^a rā lok ^a ni, abā lok ^a ni, ap ^a ne lok ^a ni.	Tōrā ār, etc. . . .	Āp, ap ^a ne, tō, toh ^a ni . . .
24. Of you . . .	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak . . .	Āp-ke, ap ^a ne-ke, toh ^a ranhi- ke, toh ^a ni-ke.
25. Your . . .	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak . . .	Āp ^a ne-ke, apau, toh ^a ranhi- ke, toh ^a ni-ke.

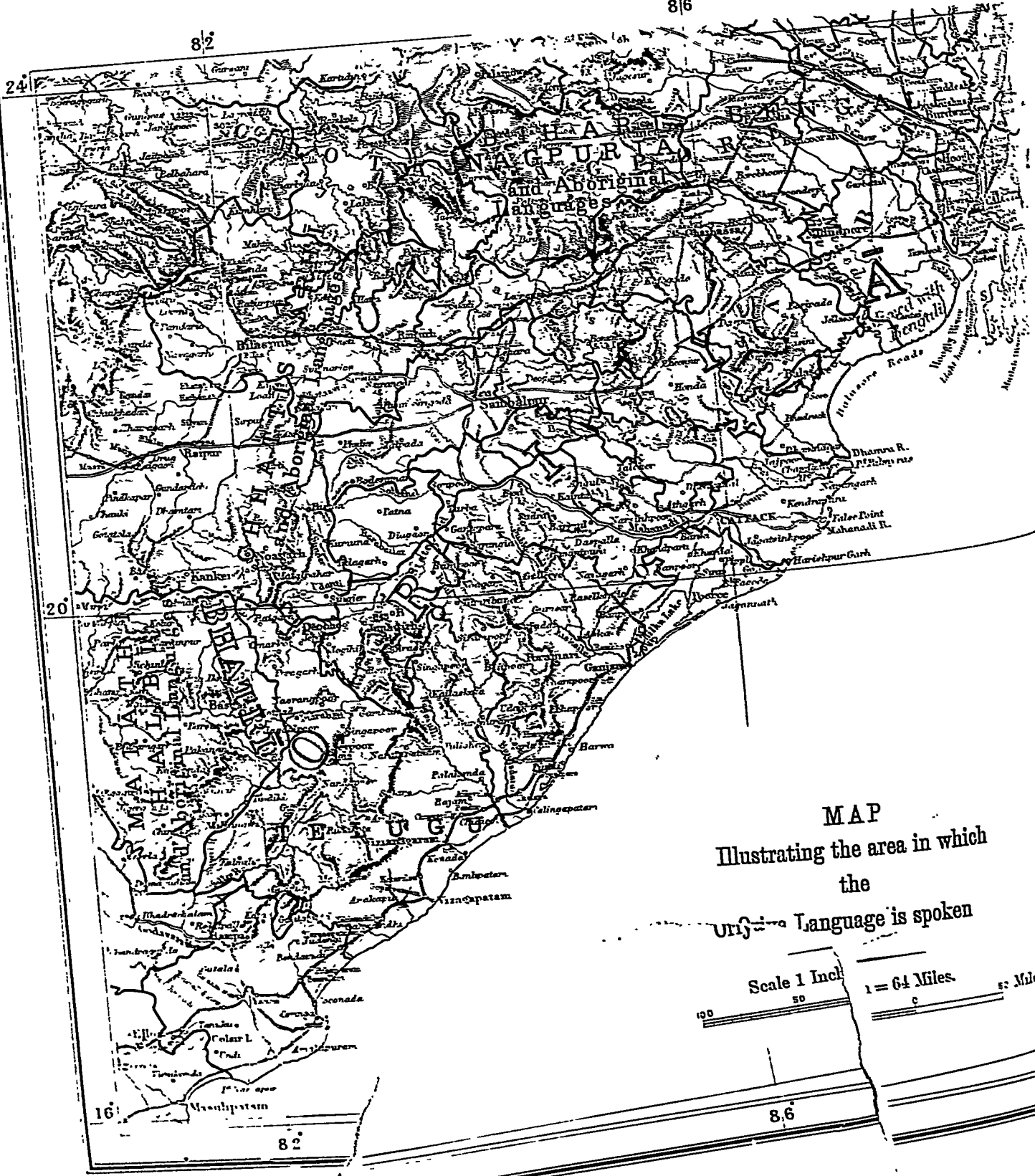
Kuṣṣmāṇi (Manbhum).	Pāṣh Parganiā* (Ranchi).	Bhojpuri (Shahabad).	English.
Ek-ṭā	Ēk	Ē-gō	1. One. .
Du-ṭā	Dui, dū	Dū-gō	2. Two.
Tin-ṭā	Tin	Tin-gō	3. Three.
Chār-ṭā	Chār	Chār-gō	4. Four.
Pāch-ṭā	Pāch	Pāch-gō	5. Five.
Chha-ṭā	Chha	Chha-gō	6. Six.
Sāt-ṭā	Sāt	Sāt-gō	7. Seven.
Āṭ-ṭā	Āṭh	Āṭh-gō	8. Eight.
Na-ṭā	Na	Na-gō	9. Nine.
Das-ṭā	Das	Das-gō	0. Ten.
Bis-ṭā	Bis	Bis-gō	1. Twenty.
Pāchās-ṭā	Pāchās	Pāchās-gō	2. Fifty.
Sa	Sa	Sa-gō	3. Hundred.
Hāmi	Maĩ	Ham	4. I.
Hāmar	Mōr	Mōr, hamār	5. Of me.
Hāmar	Mōr	Mōr, hamār	6. Mine.
Hāmi	Hām'rē	Ham'ni-kā, ham'nin-kā	7. We.
Hām'rā-kar	Hām'rē, hām'rē-kēr	Ham'ni-ke	18. Of us.
Hām'rā-kar	Hām'rē, hām'rē-kēr	Ham'ni-ko	19. Our.
Tū	Taĩ	Tū	20. Thou.
Tōhar	Tōr	Tōr, tohār	21. Of thee.
Tōhar	Tōr	Tōr, tohār	22. Thine.
Tohni	Taĩ, toh'rē	Tū-lōg, toh'ni-kā	23. You. .
Tohrā-kar	Toh'rē-kēr	Toh'ni-ke	24. Of you.
Tohrā-kar	Toh'rē-kēr	Toh'ni-ke	25. Your.

24

8 1/2

8 1/6

90



MAP
Illustrating the area in which
the
Urdu Language is spoken

Scale 1 Inch

1 = 64 Miles.

8.6

16

8.2

ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōḍrī, or Utkalī, that is to say the language of Ōḍra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by

Name of the Language.

Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north,

Area in which spoken.

which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here

Political Boundaries.

forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaoon, and Binpur.¹ It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

¹ See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī
 Linguistic Boundaries. spoken in that district. On the west it is bounded by

Chhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan
 Oriyā not the only vernacular of its area. one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and whose only form of speech is some Dravidian or Mundā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oriyā. In true Oriyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if 'it is a long one, and never further back than the antopenultimate. Thus the pure Oriyā *ṣāṅkāḍ* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṣāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oriyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oriyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oriyā writing.

In the west, in Sambalpur, and the Ohhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oriyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Ohhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oriyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oriyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oriyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oriyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oriyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oriyā literature is taken from Volume I of Mr. Beames' Oriyā literature. Comparative Grammar, pages 88 and 89 :—

'Oriyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdamaḷā and Gītābhīdāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dīna-kṛushna Dāsa, a poet of the same age, is the author of the Rasakallōḷa, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakshmī Purāṇa.

'In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

ORIYĀ.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.’

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table :—

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.	
Lower Provinces of Bengal.	Midnapore (mixed dialect)	572,798		
	Cuttack	1,859,623		
	Balasore	950,335		
	Puri	921,180		
	Angul and Khondmals	121,938		
	Orissa Tributary States, viz.,—			
	Athgarh	36,429		
	Athmallik	30,805		
	Baramba	32,447		
	Bod	87,867		
	Daspalla	36,975		
	Dhenkanal	223,870		
	Hindol	37,658		
	Keonjhar	201,410		
	Khondpara	62,554		
	Mayurbhanja	212,857		
	Narsingpur	33,648		
	Nayagarh	111,322		
	Nilgiri	48,990		
	Pal Lahara	17,978		
	Raipur	39,666		
	Talcher	52,535		
	Tigaria	20,179		
		1,322,190		Revised figures.
	Singhbhum	114,402		
	Carried over	5,862,466		

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect)	10,000	
	Sarai Kala	21,219	
	Kharsawan	8,867	
	Gangpur	133,915	
	Bonai	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal		6,062,808	
Central Provinces	Raipur	89,200	
	Sambalpur	525,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh	29,000	
	Sarangarh	23,271	
	Bamra	78,653	
	Rairakhol	12,367	
	Bastar (Bhatia Dialect)	17,357	
	Sonpur	157,000	
	Patna	313,000	
	Kalahardi	249,000	
		916,675	
TOTAL for the Central Provinces		1,600,878	
Madras	Ganjam	797,182	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency	89,004	
	Vizagapatam	27,916	
	Vizagapatam Agency	382,685	
TOTAL for Madras		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet 1,399		
Cachar 5,698		
Sibsagar 1,591		
Lakhimpur 1,715		
Elsewhere 1,468		
	11,867	Most of these are employed on tea-gardens.
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly 1,711		
Howrah 3,979		
24 Parganas 23,219		
Calcutta 23,899		
Ranchi 3,816		
Manbhum 1,244		
Sarguja 107		
Udaipur 293		
Elsewhere 7,531		
	65,799	The speakers of Oriyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
BERAR . . . . .	...
BOMBAY . . . . .	...
BUENA	3,377	
CENTRAL PROVINCES—		
Bilaspur 568		
Other British Districts 1,734		
Bastar 2,138		
Other Feudatory States 156		
	4,596	
MADRAS—		
Godavari 1,710		
Godavari Agency 249		
Elsewhere 1,477		
	3,436	
Carried over	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward	82,075	
NORTH-WESTERN PROVINCES, OLDH AND NATIVE STATES.	279	
PUNJAB AND PECHATORIES	1	
NIZAM'S DOMINIONS	180	
BARODA . . . . .	...
MYSORE	573	
RAJPUTANA	?	No information available.
CENTRAL INDIA	?	Idio.
AJMIRE-MERWANA	1	
COORG . . . . .	...
KASHMIR	?	No information available.
TOTAL	93,112	

We thus arrive at the following result—

Total number of people speaking Oriyā at home	8,952,413
" " " " " " elsewhere in India	93,112
Grand Total of people who speak Oriyā in India	<u>9,042,525</u>

AUTHORITIES.

I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*¹ and the *Alphabetum brammanicum*² are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the *Asiatic Researches*, p. 225.² Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

A.—GRAMMARS, DICTIONARIES, ETC.

- SUTTON, REV. A.—*An introductory Grammar of the Oriya Language*. Calcutta, 1831.
 SUTTON, REV. A.—*An Oriya Dictionary in three Volumes*. Cuttack, 1831. Contains a Grammar, and an Oriyā-English and English-Oriyā Dictionary.
 LACEY, W. C., *Oriya Grammar*. Third Edition, Calcutta, 1861.
 CAMPBELL, SIR G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*. Vol. xxxv. Pt. II. Special Number, 1866. Appendix C, contains a list of words in the Ooryah Language.
 CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the original Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. List of Oorya words on pp. 2 and ff.
 MILLER, REV. W., and RUGHUNATH MESRA.—*Oriya Dictionary with Oriya Synonyms*. Cuttack, 1868.

¹ Vide Vol. V, Pt. I, p. 23.

² Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

- LINGAM LAKSHMIJI,—*A practical Grammar of the Odhra Language*. Calcutta, 1869.
 MILLER, W.,—*An English-Oriya Dictionary*. Cuttack, 1873.
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 MALLET, T. J.,—*A practical Handbook of the Uriya or Oṛiyā Language*. Calcutta, 1874.
 HALLAM, E. C. B.,—*Oriya Grammar for English Students*. Calcutta, 1874.
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 BROWNE, J. F.,—*An Uriyā Primer in Roman character*. London, 1882.
 ARTATĀNA SATAPATHI,—*Apabhrañṣabōdhini*. A Dictionary of *Dēśī* words not derived from Sanskrit. Cuttack, 1891.
 PRADHĀKARA BIDYĀRATNA,—*Bhāṣhādarśa*. An Oṛiyā Grammār in Oṛiyā. Cuttack, 1893.
 JAGANNĀTH RĀO,—*Samkhyipta Utkala Abhidhāna*. An abridged Uriyñ Dictionary. Cuttack, 1895.
 ŚRIKṚṢṢṢA MAHĀPĀTRA and AKSHAYA KUMĀRA GUṢṢA,—*Dvibhāṣhī*. A vocabulary in English and Oṛiyā.

B.—MISCELLANEOUS.

- BEANES, J.,—*On the Relationship of Uriyā to the modern Aryan Languages*. *Proceedings of the Asiatic Society of Bengal* for 1870, p. 192. Remarks on the above by Rājendra Lāla Mitra on pp. 201 and ff.
 BEANES, J.,—*The indigenous Literature of Orissa*. *Indian Antiquary*, Vol. I, 1872, p. 79.
 BEANES, J.,—*Folklore of Orissa*. *Ib. ib.*, pp. 168, 211.
 BEANES, J.,—*Notes on the Rusa-kallūṣa, an ancient Oṛiyā Poem*. *Ib. ib.*, pp. 215, 292.
 BEANES, J.,—*A Comparative Grammar of the Modern Aryan Languages of India*. Three Vols. London, 1872-79.
 HUNTER, SIR W. W., LL.D.,—*Orissa*. London, 1872. Appendix ix, Vol. ii, pp. 199 and ff. contains an account of the Literature of Orissa.
 HOERNLE, F. R.,—*Essays in aid of a comparative Grammar of the Gauṛian Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xli, Pt. I, 1872, p. 120; xlii, Pt. I, 1873, p. 59; xliii, Pt. I, 1874, p. 22.
 HOERNLE, F. R.,—*A Grammar of the Eastern Hindi compared with the other Gauṛian Languages*. London, 1880.
 CUST, R. N.,—*A sketch of the modern Languages of the East Indies*. London, 1878.
 MONMOHAN CHAKRAVARTI,—*Notes on the Language and Literature of Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxi, Pt. I, 1897, p. 317; lxvii, Pt. I, p. 332.

Oṛiyā is encumbered with the drawback of an excessively awkward and cumbrous

Written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a

stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oṛiyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oṛiyā book seems to be all curves, and it takes a second look to notice that there is something inside each.¹

¹ See Beanes' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxi, Pt. I, 1897, p. 322.

Alphabet.—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:—

VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ଋ <i>ṛu</i>	ୠ <i>ṛū</i>	ୡ <i>ḷu</i>	ୢ <i>ḷū</i>	ଏ <i>ē</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>ah</i> .		

CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ña</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ୟ <i>ya</i>	ଋ <i>ṛa</i>	ର <i>ra</i>	ଲ <i>la</i>	ଳ <i>ḷa</i> ବ <i>wa</i>
ଶ <i>śa</i>	ଷ <i>ṣa</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>kṣya</i> .

Although, for the sake of completeness, the vowel signs ଋ *ṛū*, ୠ *ṛū*, and ୡ *ḷū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:—

a (not expressed) *ā* | , *i* ^ , *ī* | , *u* ˘ , *ū* ˘ , *ṛu* ˘ , *ē* 6 , *ai* 6 , *o* 6 , *au* 6 | .

Thus କ *ka*, କ | *kā*, କି or କ *ki*, କ | *kī*, କୁ *ku*, କୁ ˘ *kū*, କୃ *kṛu*, କେ *kē*, କୈ *kai*, କୌ *kō*, କୌ *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus ର | or ର *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚ | or ଚ ˘ , the ˘ being added in the second form to prevent confusion with ଶ *ga*. So ର *ra* becomes ର | or ର *rā*, the tail of ର being transferred to the body of the letter. Similarly ଲ *la* becomes ଲ | or ଲ *lā*.

As seen above, the sign ^ for *i* is often combined with the top curve as in କି or କ *ki*. Moreover, this letter sometimes takes the form ˘ as in ଥି or ଥ *dhi* and ଥି or ଥ *thi*. So the sign | for *ī* is sometimes combined with the consonant, as in ଲି or ଲ *lī*.

The sign ˘ for *u* is often written ˘ , as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ଳ *kla* ଶ୍ଚ *gdha*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ॐ usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	ka	it becomes	ॐ ka
	"	kha	"	ॐ kha
	"	ga	"	ॐ ga
But	"	gha	"	ॐ gha
ॐ	"	cha	becomes	ॐ cha
	"	chha	"	ॐ chha
	"	ja	"	ॐ ja
	"	jha	"	ॐ jha
ॐ	"	ṭa	"	ॐ ṭa
	"	ṭha	"	ॐ ṭha
	"	ḍa	"	ॐ ḍa
	"	ḍha	"	ॐ ḍha
	"	ṇa	"	ॐ ṇa
ॐ	"	ṭa	"	ॐ ṭa
	"	ṭha	"	ॐ ṭha
	"	ḍa	"	ॐ ḍa
	"	ḍha	"	ॐ ḍha
	"	ṇa	"	ॐ ṇa
ॐ	"	pa	"	ॐ pa
	"	pha	"	ॐ pha
	"	ba	"	ॐ ba
	"	bha	"	ॐ bha
	"	ma	"	ॐ ma

(2) Sibilants preceding other consonants :—

ॐ sh	with	ṭa	becomes	ॐ shṭa
	"	ṇa	"	ॐ shṇa
ॐ s	"	ṭa	"	ॐ sta
	"	ṭha	"	ॐ stha
	"	pa	"	ॐ or ॐ spa
	"	pha	"	ॐ or ॐ spha

(3) Miscellaneous :—

The letter ॐ ya when following another consonant is written ॐ by the side of the letter with which it is combined. Thus ॐ tyā.

When the letter ॐ wa follows another letter it is always pronounced wa (elsewhere it is always pronounced ba), and is written ॐ under the letter with which it is combined. Thus ॐ wa.

When the letter ॐ ra precedes a consonant it is written ॐ above the letter with which it is combined. Thus ॐ rja. When it follows a consonant, it takes the form ॐ and is written below, as in ॐ dra. For hra and tra, see below.

The compound *stu* takes the altogether anomalous form of *ꣳ*.

ꣳ <i>k</i>	with ꣳ <i>ma</i>	becomes	ꣳ <i>kma</i>
ꣳ <i>ch</i>	ꣳ <i>ra</i>	ꣳ	ꣳ or ꣳ <i>kra</i>
	ꣳ <i>cha</i>	ꣳ	ꣳ <i>chcha</i>
	ꣳ <i>chha</i>	ꣳ	ꣳ <i>chchha</i>
ꣳ <i>j</i>	ꣳ <i>ña</i>	ꣳ	ꣳ <i>jña</i> (which is pronounced and transliterated <i>gyā</i>).
ꣳ <i>t</i>	ꣳ <i>ta</i>	ꣳ	ꣳ <i>tta</i>
	ꣳ <i>tha</i>	ꣳ	ꣳ <i>ttha</i>
	ꣳ <i>pa</i>	ꣳ	ꣳ <i>tpa</i>
	ꣳ <i>ra</i>	ꣳ	ꣳ or ꣳ <i>tra</i>
	ꣳ <i>sa</i>	ꣳ	ꣳ <i>tta</i>
ꣳ	ꣳ <i>da</i>	ꣳ	ꣳ <i>dda</i>
	ꣳ <i>dha</i>	ꣳ	ꣳ <i>ddha</i>
	ꣳ <i>bha</i>	ꣳ	ꣳ <i>dbha</i>
ꣳ <i>p</i>	ꣳ <i>ta</i>	ꣳ	ꣳ <i>pta</i>
ꣳ <i>b</i>	ꣳ <i>da</i>	ꣳ	ꣳ <i>bda</i>
ꣳ <i>m</i>	ꣳ <i>ha</i>	ꣳ	ꣳ <i>mha</i> (which is pronounced and transliterated <i>mḥa</i>).
ꣳ <i>h</i>	ꣳ <i>ma</i>	ꣳ	ꣳ <i>hma</i>

As in Sanskrit and Bengali, the short vowel *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *ꣳ* is *ka*, not *k*. When the absence of *a* has to be noted, the mark *̣* (called in Oṛiyā *hasanta*) is used; thus *ꣳ̣k*, as shown in the above list of compound consonants.

The sign *̣*, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in *ꣳ̣chhū*, we are. It is represented, in transliteration, by the sign *̣* over the nasalized vowel.

The characters for the numerals are these—

ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ	ꣳ
1	2	3	4	5	6	7	8	9	0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindi, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oṛiyā and Bengali consists in the pronunciation of the vowel *ꣳ*, corresponding to the Bengali *ꣳ*, and the Sanskrit *ꣳ*. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.¹ I have found no record in Oṛiyā of the broken vowels, *ā*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Oṛiyā and Bengali, which affects nearly every word in the language. In pure Oṛiyā the final *a* at the end of a word is

¹ Mr. Beames compares the sound of the vowels in 'Ould Ireland.'

always pronounced. Thus in Oriyā ଘା a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘা is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗୋ, *go* on, is pronounced *tsāla*, but ଚିତ୍ତା a letter *chittā*. So ଛତା *tshatā*, an umbrella, but ଛିଡ଼ା *chhidā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଘାଳା *dzāla*, a net, ଝାଳା *dzhāla*, perspiration; but ଜିନିଷା *jiniṣā*, to conquer, and ଝିଆ *jhiā*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. ଚ and ଛ are pronounced both as *ḍa* and *ḍha* respectively and as *ṛa* and *ṛha* respectively. In the latter case, a dot is put under them. As we go south the *ṛ* sound disappears. Thus 'it will fall,' is *pariba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ণ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ন *na*. In Oriyā ଣ *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇṛ* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word କଣା *kaṇa* is what would be represented in Bengali by কণা *kāṇō*.

ଞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yēhovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *jā*, so as to distinguish it from ଞ *ja*. When ଞ is pronounced as *ya*, the Oriyās affix to it the sign ୟ, so that there are practically two letters, viz., ଞ *ja* and ଞ ୟ *ya*.

The letter ଞ ୟ, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulk' (*u* as in *nut*).

The letter ବ is pronounced as *b* except when in combination with other letters, when it is a clear *wo*, as on ବା *swara*, a voice.

Of the three sibilants, ଶ *ś*, and ଷ *ṣ* are both properly pronounced as the *sh* in 'shell,' and ସ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter କ୍ଷ which is properly *ksha*, is pronounced, and transliterated, *khyā*.

The compound ଞ୍ଜା is pronounced *gyā*, and is so transliterated.

So also the compound ଞ୍ମା is pronounced *mbyā*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

ORIYĀ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		Colloquial forms.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>puruṣa</i> , a man	<i>puruṣa-mānē</i>	<i>puruṣa-ṭhū</i>	<i>puruṣhē</i>
Acc.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣaṅku</i>
Instr.	<i>puruṣa-dwārā</i>	<i>puruṣa-mānaṅka-dwārā</i>		<i>puruṣaṅka-dwārā</i>
Dat.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣaṅku</i>
Abl.	<i>puruṣa-ṭhāru</i>	<i>puruṣa-mānaṅka-ṭhāru</i>		<i>puruṣaṅka-ṭhū</i>
Gen.	<i>puruṣa-ra</i>	<i>puruṣa-mānaṅka-ra</i>		<i>puruṣa-mānaṅka</i> (<i>puruṣaṅka</i>)
Loc.	<i>puruṣa-ṭhārē</i>	<i>puruṣa-mānaṅka-ṭhārē</i>		<i>puruṣaṅka-ṭhārē</i>
Voc.	<i>hē puruṣa</i>	<i>hē puruṣa-mānē</i>		

In the Instrumental *dei* or *kartṭuka* may be substituted for *dwārā*.Instead of *mānē*, nouns of multitude like *daḥa* or *lōka* may be used to form the plural. When these are added, the noun is declined as if in the Singular.Nouns ending in *ṭ*, shorten it in the other cases; as *swāmī*, a husband; Acc. Sing. *swāmī-ku*, Nom. Plur. *swāmī-mānē*.

(2) Irrational beings, and common nouns without life.

ghara, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>saḥa</i> , or <i>sakaḥa</i> , all. If <i>māna</i> is used, the nom. plur. is <i>māna</i> , not <i>mānē</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rē</i> ; thus <i>ghōṛā-rē</i> , on a horse; <i>pasu-rē</i> , in a beast. Expletive additions, <i>-ta</i> is added to give emphasis, as in <i>dāpa-ta sē-ṭhārē thilē</i> , it was <i>father</i> who was there. The suffix <i>ṭā</i> or <i>ṭi</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings: thus <i>ghōṛā-ṭā</i> , the horse, <i>pilā-ṭi</i> , the child.
Acc.	<i>ghara</i>		
Instr.	<i>ghara-rē</i>		
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharē</i> , <i>ghara-rē</i>		

Adjectives rarely change for gender. *Tatsamas* in *a* sometimes change the *a* to *ā* or *i* for the feminine; those in *i* to *inī*; those in *mān* to *maṭi*; and those in *oṇ* to *baṭi*.

II.—PRONOUNS—

I.		Thou.		He, she.		It.
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.	
Sing.						
Nom.	<i>mu</i> , <i>mū</i>	<i>tu</i> , <i>tū</i>	<i>tumbhā</i> ²	<i>sē</i>	<i>sē</i>	<i>se</i>
Acc. Dat.	<i>mō-tē</i>	<i>tō-tē</i>	<i>tumbhā-ku</i>	<i>tāhā-ku</i> , <i>tā-ku</i>	<i>tāhāṅku</i>	<i>tāhā(-ku) tō(-ku)</i>
Gen.	<i>mō-ra</i> , <i>mōha-ra</i>	<i>tō-ra</i>	<i>tumbhā-ra</i>	<i>tāhā-ra</i> , <i>tā-ra</i>	<i>tāhāṅka-ra</i>	<i>tāhā-ra</i> , <i>tāhā-ra</i>
Obl.	<i>mō</i> , <i>mōhō</i>	<i>tō</i>	<i>tumbhā</i>	<i>tāhā</i> , <i>tā</i>	<i>tāhāṅka</i>	<i>tāhā</i> , <i>tāhā</i>
Plur.						
Nom.	<i>mō-mānē</i> ¹	<i>tō-mānē</i> ¹	<i>tumbhā-mānē</i>	<i>sē-mānē</i>	<i>sē-mānē</i>	<i>sē-sakaḥa</i>
Obl.	<i>mō-mānaṅka</i> ²	<i>tō-mānaṅka</i> ²	<i>tumbhā-mānaṅka</i>	<i>sē-mānaṅka</i>	<i>sē-mānaṅka</i>	and so on.

¹ Rare except in the north. ² Spelt *āmḥē*, *tumḥē*.

This.		That.		His (Your) Honour.	Self.
Thing or Inferior person.	Superior person.	Thing or Inferior person.	Superior person.		
Sing.					
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>ēhī</i> , <i>ē</i>	<i>ēhī</i> , <i>ē</i>	<i>āpaṇa</i>	<i>āpē</i>
Obl.	<i>ēhā</i> , <i>ēhī</i>	<i>ēhāṅka</i>	<i>tāhāṅka</i>	<i>āpaṇaṅka</i>	<i>āpāṇā</i>
Plur.					
Nom.	<i>ēhi-sakaḥa</i>	<i>ēhī-mānē</i>	<i>ēhī-mānē</i>	<i>āpaṇa-mānē</i>	<i>āpāṇā-mānē</i>
	<i>ē-mānē</i>	<i>ēhī-sakaḥa</i>	<i>ēhī-mānē</i>		
Who (Relative)		What (Relative)	Who?		What?
Inferior.	Superior.		Inferior.	Superior.	
Sing.					
Nom.	<i>jē</i> , <i>jēṭ</i>	<i>jē</i>	<i>kē</i> , <i>kiē</i> , <i>kēṭ</i>	<i>kē</i> , <i>kiē</i> , <i>kēṭ</i>	<i>ki</i> , <i>kaṇa</i> , <i>kaḥaṇa</i> , <i>kisa</i>
Acc. Dat.	<i>jāhā-ku</i>	<i>jāhā(-ku)</i> , <i>jā(-ku)</i>	<i>kāhā-ku</i>	<i>kāhāṅku</i>	<i>kāhā(-ku)</i>
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhī-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhāṅkara</i>	<i>kāhī-ra</i>
Obl.	<i>jāhā</i>	<i>jāhā</i>	<i>kāhā</i>	<i>kāhāṅka</i>	<i>kāhī</i>
Plur.					
Nom.	<i>jē-mānē</i>	<i>jē-sakaḥa</i>	<i>kēṭ-mānē</i>	<i>kēṭ-mānē</i>	
	<i>jē-mānē</i>				

ēhī, *kēṭ*, Gen., *kāhā-ri-ra*, or *kāhā-ra*, Obl., *kāhā-ri*, means 'some one,' 'any one.' Its plural is *kēhī kēhī*, Obl. *kāhā-ri kāhā-ri*. *Kichhī*, anything, is regularly declined. So are *amuka* and *thōkē*, both meaning 'a certain person.' Adjectival pronouns are *ē*, *ēhī*, this; *sē*, *sēhī*, that; *jēṭ*, which; and *kēṭ*, which?The same expletive additions are used as in the case of nouns. Thus *tā-ta*, that exactly. *Aḥūṭ* means 'even I.' *Jē* is often added expletively at the end of a sentence, as in *āṛē Baidā, chāli āsa, bhūta khāiba jē*, Baidā, come along, you will have to eat your rice. The cases are liable to contraction, as in the case of nouns, e.g., *mō-ṭhū*, from me. The syllable *hā* is often omitted, e.g., *tā-ra* for *tāhā-ra*.

III.—VERBS —

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *I* is frequently substituted for *we* and vice versa. Thus *lēli* for *nēli*, I took; *luhē* for *nuhē*, it is not; *paḥhinā* for *paḥhilā*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually became, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aḥē</i>	<i>aḥū</i>	<i>hōē</i>	<i>heū</i>	<i>hēli</i>	<i>hōilū, hēlū</i>	<i>hēbi</i>	<i>{ hōēbū hēbū hōēba hēba hōēbē hēbē }</i>	<i>huanṭi</i>	<i>huanṭu</i>
2. <i>aḥu</i>	<i>aḥa</i>	<i>hō</i>	<i>hua</i>	<i>hēlu</i>	<i>hōila, hēla</i>	<i>hēbu</i>	<i>{ hōēbū hēbū hōēba hēba hōēbē hēbē }</i>	<i>huanṭu</i>	<i>huanṭa</i>
3. <i>aḥē, aḥai</i>	<i>aḥanti</i>	<i>huē</i>	<i>huanṭi</i>	<i>hēlā</i>	<i>hōilē, hēlē</i>	<i>hēba</i>	<i>{ hōēbē hēbē }</i>	<i>huanṭā</i>	<i>huanṭē</i>

Imperative, *hō*, become, *hēu*, let him become; *hua*, become ye; *hēunṭu*, let them become.

Verbal noun, *hōbā* or *hēbā*. **Participles**, Present, *hēu*; Continuative, *huanṭē*; Past, *hōi*; Conditional Past, *hōilē, hēlē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nuhē*; 2, *nuhu*; 3, *nuhē*. Plur. 1, *nāhū*; 2, *nāha*; 3, *nāhanti*. Past Sing. 1, *nōhilē*, and so on. Future, *nōhilē*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ aḥhā aḥhi }</i>	<i>aḥhū</i>	<i>thāē</i>	<i>thāū</i>	<i>thili</i>	<i>thilū</i>	<i>thibi</i>	<i>{ thibū thibā }</i>	<i>thānti</i>	<i>thāntu</i>
2. <i>aḥhu</i>	<i>aḥha</i>	<i>{ thā thāu }</i>	<i>thāa</i>	<i>thilu</i>	<i>thila</i>	<i>thibu</i>	<i>thiba</i>	<i>thāntu</i>	<i>thānta</i>
3. <i>{ aḥhāi aḥhē aḥhi }</i>	<i>aḥhanti</i>	<i>thāē</i>	<i>thānti</i>	<i>thilā</i>	<i>thilē</i>	<i>thiba</i>	<i>thibē</i>	<i>thāntā</i>	<i>thāntē</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāunṭu*, let them remain.

Verbal noun; *thibā*. **Participles**, Present, *thāu*; Continuative, *thāntē*; Past, *thāi*; Conditional Past, *thilē*.

C. Finite Verb, *dēkhibā-ra*, to remain.

Verbal nouns; Present, *dēkhibā*, seeing (in the future); Past, *dēkhibā*, seeing (in the past); Present, *dēkhā, dēkhan*, seeing (in the present); **Participles**; Present, *dēkhu* or *dēkhū*, seeing; Continuative, *dēkhantē*, whilst seeing, on seeing, about to see; Past, *dēkhi*, having seen; Conditional Past, *dēkhibā*, if (I) had seen; Imperfect Past, *dēkhu-thilē*, though (I) was seeing; *dēkhi-thilē*, though (I) had seen; Relative Present, *dēkhibā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thibā*, which is being seen; Relative Past, *dēkhibā*, which was seen; Relative Perfect, *dēkhi-thibā*, which has been seen.

Adverbial forms; *dēkhibā-mātra*, immediately on seeing; *dēkhibā-sakāṣē*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if) I see.		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ dēkhā dēkhi }</i>	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	<i>{ dēkhibi dēkhimi }</i>	<i>{ dēkhibū dēkhibā }</i>	<i>dēkhanti</i>	<i>dēkhantu</i>	<i>dēkhē</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhilu</i>	<i>dēkhila</i>	<i>dēkhibu</i>	<i>dēkhiba</i>	<i>dēkhantu</i>	<i>dēkhanta</i>	<i>dēkh</i>	<i>dēkha</i>
3. <i>{ dēkhāi dēkhai }</i>	<i>dēkhanti</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhibā</i>	<i>dēkhibē</i>	<i>dēkhantā</i>	<i>dēkhantē</i>	<i>dēkhu</i>	<i>{ dēkhantu dēkhuṭu }</i>

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-aḥhā* or *dēkhu-aḥhā*, I am seeing, and so on; negative, *dēkhu-nuhē*, I am not seeing; Imperfect, *dēkhu-thilē*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāē*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thibi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-aḥhā* or *dēkhi-aḥhā*, I have seen; Pluperfect, *dēkhi-thilē*, I had seen; Habitual Pluperfect, *dēkhi-thāē*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thibi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jibā-ra*, to go. Pres., *jāē*, etc., like *thāē*; Past, *gali*; Future, *jimi* or *jibi*. Verb. noun, *jibā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntē*; Cond. part., *galē*.

Hēbā-ra and *thibā-ra* are given above.

Dēbā-ra, to give, has Present Sing. 1, *dēā*; 2, *dēu*; 3, *dēi, dia*; Plur. 1, *dēū*; 2, *diya*; 3, *diyanti*; Past, *dēli*; Fut., *dēbi*; Habit. past, *diyanti*. *Nēbā-ra*, to take, is declined in the same way.

Piibā-ra, to drink, has Present Sing. 1, *piyi*; 2, *piyu*; 3, *piyē*; Plur., 1, *piyū*; 2, *piya*; 3, *piyanti*.

The verbs *karibā-ra*, to do, *māribā-ra*, to strike, and *āsibā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kali* or *karili*, I did, *kalē*, if (I) had done; *māli* or *māriḥi*, I struck, *māilē* or *mārilē*, if (I) had struck; *āli* (not *āliḥi*) or *āli*, I came; *āilē* or *āsilē*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāē*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *khāi*, I eat, *khūāi*, I cause to eat. The causal of *dēbā-ra*, to give, is *diyāibā-ra*; of *nēbā-ra*, to take, *niyāibā-ra*; and of *piibā-ra*, to drink, *piyāibā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jibā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *aḥhi-ta*, I am indeed. *ṭi* and *ṇi* are added without affecting the meaning much, as in *tu jibu-ṭi*, will you go; *ṣe galē-ṇi*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dhāna*, the corn which I give.
2. *ghushuri-khāu-thibā tashu*, the husks which the swine are eating.
3. *mu-dālā taṇkā*, the rupee which I gave.
4. *mu-dēi-thibā taṇkā*, the rupee which I have given.

The form of Oṛiyā spoken in the neighbourhood of Outtack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Outtack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *ḡāuṇu*, having gone. We may also note *naḡlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēḡaba-kōḡilī*, of Markaṇḡa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ମଣି ଜଗ ସୁନ୍ଦର ପୁଅ ଥିବ । ତାଙ୍କ ନାମରେ ତମ ନିନ୍ଦାରେ ସାନ ରାଏ ଆପଣା ବାପକୁ କହିଲୁ ବାପା,

କାଣି ବାପାରେ ତୁମେ ଦିଅନ୍ତି ଅତିବି ବାପା ମୋତେ ଦିଅ । ବାପ ଆପଣା ବିଷୟକୁ ମୋମାନଙ୍କ ଭିତରେ

କାଣି ଦେଲ । ବେଶି ଦିନ ନ ଯାଉଣି ସାନ ପୁଅ ନିଜର ଦାଣ୍ଡ ସ୍ତ୍ରୀ ଘୋଡ଼ା କୋଣି ଦୂର ଦେଖିବୁ ମୁଁ

ମାଆ ବଡ଼ ଖୋସି ଲିଖେ ତମ ସବୁ ଦିଅନ୍ତି ଦେଲା । ତାହାର ବିଷୟ ଶାକ ପରିଗଣାରୁ ମୋ ଦେଶରେ ବର

ଅବନି ମିଳିଲା । ତହିଁ ତାହାର ବଡ଼ ନିଷ୍ଠା ଦେଲା । ତହିଁରେ ତମ ମାଆ ତମେ ନିଶେ ନିଶେବାସୀର ଆଶା

ନେଲା । ନିଶେବାସୀ ତାକୁ ଘାଣ୍ଟିଦିଲୁ ତୋତେତାହାର ବିଲୁକୁ ଅପାରିଲା । ତମ ଦେଶରେ ଘାଣ୍ଟିଦିଲୁ ଶାଳ ଅବା ତୋ

ମାଆ ଦେଶ ପ୍ରାଣକାଳକୁ କାଣି ନିଶି ଅଲା । ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ତୋତେକେମିତି ତାହାର ଚରଣ ଦେଲା ତମ ଆଶିଲା

ତୋତେ ବାପର କୋତେ ମୁଲିଆ ଶାଳ ନିଶି ବାଣି ଦେଇ ଅଛନ୍ତି ମୁଁ ତୋକିଲେ ମୁଁ ଅଛି । ମୁଁ ତୁମ ବାପ ଆଶାକୁ ନିଶି

ତ ତାଙ୍କୁ ନିଶିଦି , ବାପା । ମୁଁ ତୁମ ଆଶାରେ କାଣିବୁ ତାହାର ଦେଲା ନିଶି ଅଛି ତ ତୁମର ପୁଅ ମାମ ମୋକାମ ନୁହେଁ । ତୋତେ

ମୁଲିଆ ନିଶି ଦିଅ । ତୋମ ଦିଅରୁ ତୋ ତୁମ ବାପ ଆଶା ନାହିଁ । ବାପ ତାକୁ ପୁରୁଷ ବେଶି ନିଶି ନାହିଁ । ପୁଣି ମାଆ ମାଆ

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବଞ୍ଚିଥିଲେ ସାନ ସେ ଅପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାପାଙ୍କ ଯେଉଁ ସମ୍ପତ୍ତି ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ବାଣ୍ଟି ଦେଲା । ବେଶି ଦାନ ନ ଯାଉଣୁ ସାନ ପୁଅ ନିଜର ସବୁ ଦେଇ କୌଣସି ଦୁରଦେଶକୁ ଚାଲି ଯାଇ ବଦଳେପୁଲିରେ ସେ ସବୁ ଉଠାଇ ଦେଲା । ତାହାର ବିଷୟ ଯାକ ସରଗଲୁ ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ କଷ୍ଟ ହେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଆଶ୍ରା ନେଲା । ନଗରବାସୀ ତାକୁ ଘୁସୁରିପଲ ଚରାଇବାପାଇଁ ବଳକୁ ପଠାଇଲା । ସେ ଶ୍ରେକରେ ଘୁସୁରି ଖାଉଥିବା ତସୁ ଖାଇ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କରୁ ଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ପାହୁଲ ମୋହୋ ବାପର ବେତେ ମୁଲ୍ୟ ଖାଇକରି ବାଣ୍ଟି ଦେଉ ଅଛନ୍ତି ମୁଁ ଶ୍ରେକରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ବାପ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ ବହୁତ, ବାପା, ମୁଁ ତୁମ୍ଭ ଆଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କର ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲ୍ୟ କର ରଖ । ସେଥି ଉତ୍ତର ସେ ଉଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧରି ତାକୁ ତୁମ୍ଭା ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁଁ ତୁମ୍ଭ ଅଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କର ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଚାକରମାନଙ୍କୁ କହିଲା ସବୁ ଲୁଗା ଠାରୁ ରଲ ଲୁଗା ଆଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାଉ ଦିଅ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ପିନ୍ଧାଇ ଦିଅ, ଓ ରଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କର୍ମାକ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଢ଼ିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେବେଳେ ବଡ଼ ପୁଅ ବଳରେ କାମ କରୁଥିଲା । ସେ ଆସି ଘର ପାଖରେ ପହଞ୍ଚିଲା ବେଳେ ନାଚ ଓ ବାଜାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଚାକରକୁ ଡାକି ପଚାରିଲା ଏ କଥା । ଚାକର କହିଲା ତୁମ୍ଭ ଘର ଆସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ରଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଘର ହୋଇ ଉତ୍ତରକୁ ଯିବାକୁ ମଜିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଆସି ତାକୁ ବହୁତ ବୁଝାଇଲା । ତହିଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବହୁକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏଡ଼ି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବହୁକାଳକ ସଙ୍ଗରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଆ ବେକେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦି ତୁମ୍ଭର ଏହି ପୁଅ ଦାର ରଖି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କରି ଅଛି ତେବେହେଁ ସେ ଆସିବା ମୋତେ ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ କର । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛ, ମୋହର ଯାହା କିଛି ତାହା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଘର ମର ପୁଣି ବଢ଼ିବାକୁ ଓ ହଜ ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpaṇā	bāpa-ku	kahilā,	‘bāpā,	mō	bāṇṭa-rē
<i>young-one</i>	<i>he.</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>my</i>	<i>share-in</i>
sampatti	‘pariba,	tāhā	mōtē	dia.’	Bāpa	āpaṇā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.’</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānaṅka-bhitarē	bāṇṭi	dēlā.	Bēsi	dina	na	jā-uṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nīja-ra	sarbbasva	ghōni	kaṇasi	dūra-dēsa-ku	ohāli-jāi,	
<i>son.</i>	<i>himself-of.</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē.	sē	sabu	urāi	dēlā.	Tāhā-ra	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-ull</i>	
sari-galā-ru,		sē	dēsa-rē	bara	akāla	paṇilā ;	tahū
<i>spent-on-having-gone,</i>		<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>
tāhā-ra	bara	kaṣṭa	hēlā.	Tahī-rē	sē	jāi	sē-ṭhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsi-ra	āsrā	nēlā.	Nagara-bāsi		tā-ku	
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>		<i>him</i>	
ghushuri-pala	charāibā	pāi	bila-ku	paṭhailā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēṭa	purāibā-ku	ichchhā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētēbēlē
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one,</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	‘mōhō	bāpa-ra	kētē	mulīā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>‘my</i>	<i>father’s</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṇṭi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṭhi	bāpa-pākha-ku	jībi,	ō	tānku	kaḥibi,	‘bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>‘father,</i>	<i>I</i>
tumbha	āga-rē	Īśvaraṅka-ṭhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtē muliā kari rakha." ' Sēthi-uttāru
 son-name-of fit am-not, me labourer making keep." ' That-after
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
 he rising father-side-to went. Father him distance-from seeing
 dayā kalā, puni dhāi jāi tāhā bēka dhari tā-ku chumā
 pity did, and running going his neck holding him-to kiss
 dēlā. Pua bāpa-ku kahilā, ' bāpā, mu tumbha āga-rē
 gave. The-son the-father-to said, ' father, I your presence-in
 Īśvaraṅka-ṭhārē drōha kari-achhi, ēṇu tumbha puā-nā-ra jōgya
 God-of-before sin done-have, hence your son-name-of fit
 nuhē.' Tāhā suṇi bāpa chākara-mānaṅku kahilā, ' sabu
 I-am-not.' That hearing the-father the-servants-to said, ' all
 lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhā; ēhā
 cloth-from good cloth bringing this(-person)-to put-on; this(-person's)
 hāta-rē mudi nāi dia, ō gōrā-rē jōtā pindhāi dia,
 hand-on ring putting give, and feet-on shoes putting-on give,
 ō bhala drabya khāi pii māuja kara; kipāki
 and good thing eating drinking merry-making do; because
 mōra ēhi pua mari, puni bañchilā; ō hājī, puni miṭilā.
 my this son having-died, again survived; and being-lost, again was-got.'
 Tahū sē-mānē māuja karibā-ku lāgilē.
 Thereupon they merry-making doing-to began.

Tēṭebēlē bara pua bila-rē kāma karu-ṭhilā. Sē āsi
 At-that-time the-elder son in-the-field work doing-was. He coming
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda suṇilā.
 house-side-to arriving-time-at, dancing and music-of sound heard.
 Tahū sē jaṇē chākara-ku ḍāki pachārilā, ' ē kaṇa ?'
 Thereupon he a-person servant calling asked, ' this what ?'
 Chākara kahilā, ' tumbha bhāi āsi-achhanti, ō tumbha bāpā
 The-servant said, ' your brother come-has, and your father
 tāhān-ku bhala abasthā-rē pāi māuja karu-achhanti.' Tāhā
 him good state-in getting merry-making doing-is.' That
 suṇi sē rāga hōi, bhitara-ku jibā-ku maṅgilā
 hearing he (in-)anger having-become, inside-to going-for desired
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.
 not. Therefore his father outside-to coming him much entreated.

Tahū sē bāpa-ku utara dēlā, ' dēkha, mu bahu-kāḷa
 Thereupon he the-father-to reply gave, ' see, I (for)-long-time
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēṇi
 your service doing-am; ever your word transgressing
 dēi nāhī; tathāpi mōbō bandhu-bāndhabaṅka saṅga-rē
 I-gave not; nevertheless my friend-relatives company-in

maūja : karibā-pāī mōtē gōṭi-ē chhēḷi-chhuā kēbē
merry-making make-for me a-single goat-young-one ever
 dēi-nāhā. Mātra j-di-cha tumbha-ra ēhi pua . dāri rakhi
you-have-not-given. But though your this son harlot keeping
 sabu sampatti nashṭa kari-achhi, tēbēhē sē āsibā-mātrē
all property destroyed made-has, yet . he immediately-on-coming
 tumbhē tābā pāī maūja kalā.' Bāpa kahlā, 'pua, tumbhē
you him for merry-making did.' The-father said, 'son, you
 sabu-bēḷē mōhō pākha-rē achha, mōha-ra jāhā kichhi, tāhā
at-all-times my side-by are, my what anything, that
 tumbha-ra aṭē; mātra tumbha-ra ēhi bhāi mari, . puṇi
yours is; but your this brother having-died, again
 bañchihā-ru; ō haji, puṇi miḷibā-ru;
surviving-on-account-of; and being-lost, again bring-found-on-account-of;
 tāhā pāī maūja karibā-ra uchita.'
that for merry-making doing (is)-fit.'

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

କୋଇଲି କେଶବ ଯେ ମଥୁରାକୁ ଗଲା ।	କୋଇଲି ଶୁଣିବେ ମୁଁ ମାରିଲି ପୁରୁଷେ ।
କାହାଦୋଲେ ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲା ଲେ କୋଇଲି । ୧ ।	ଶୁଣି ଅବା ଗଲେ କୁଷ୍ଠ ସେହି ପରାବେ ଲେ କୋଇଲି । ୨ ।
କୋଇଲି ଶୁଣି ଶୀର ଦେବ ମୁଁ କାହାକୁ ।	କୋଇଲି ଜୁଳପଣେ ଅଇଲା ଅକୁର ।
ଖାଇବାର ପୁଅ ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୩ ।	ଯାଏ ବୋଲି ରଣି ନେଲା ବସାଇ ରଥରେ ଲେ କୋଇଲି । ୪ ।
କୋଇଲି ଲେ ପୁଅ ବାହୁଡ଼ି ନଇଲା ।	କୋଇଲି ଝୁଲୁଝୁଲୁ ଲୁହ ନ ବହଲା ।
ଗହନେ ବୁଢ଼ାବନ ଶୋଭା ନପାଇଲା ଲେ କୋଇଲି । ୫ ।	ହଂସ ଶାରିଣ କୁଷ୍ଠ ମଥୁରା ରହଲା ଲେ କୋଇଲି । ୬ ।
କୋଇଲି ଘର ମୋର ନ ମଶାନ୍ତି ନନ୍ଦ ।	କୋଇଲି ନିଶାକାଳେ ହରି ମାଗେ ଗୁନ ।
ଘଟଣ ନଦେଶପୁର ନଥିଲେ ଗୋବିନ୍ଦ ଲେ କୋଇଲି । ୭ ।	ନନ୍ଦନ ଟେକି ଅ ଚାକୁ ରାଉଥାନ୍ତି ନନ୍ଦ ଲେ କୋଇଲି । ୮ ।
କୋଇଲି ନନ୍ଦ ଦେହ ପାଶାଣେ ଗଢ଼ିଲା ।	କୋଇଲି ଟହ ଟହ ହସୁଥାନ୍ତି କୋଳେ ।
ନୟନେ କଳ୍ପନ ଦେଇ ରଥେ ବସାଇଲା ଲେ କୋଇଲି । ୯ ।	ଟଳିଟଳ ହେଉଥାନ୍ତି ଝୁଲିବାର ବେଳେ ଲେ କୋଇଲି । ୧୦ ।
କୋଇଲି ତଳୁ ଥାଇ କଟିସ୍ଥ ମେଖଲୀ ।	କୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ବେନି ପୋଏ ।
ଚକ୍ର ଚୋରଲେ ଶୁଣି ଗୋପପୁର ବାଲୀ ଲେ କୋଇଲି । ୧୧ ।	ଚକି ରଣି ଗଲେ କୁଷ୍ଠ ନଇଲେ ବେଢ଼ାଏ ଲେ କୋଇଲି । ୧୨ ।

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. *The Kēśaba-kōili.*)

TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i> Kāhā-bōlē <i>On-whose-words</i>	Kēśaba <i>Krishna</i> galā <i>went</i>	jē <i>who</i> putra <i>son</i>	Mathurā-ku <i>Mathurā-to</i> bāhurī <i>returning</i>	galā, <i>went,</i> naillā? <i>not-came?</i> lō <i>O</i>	kōili. <i>Cuckoo.</i> (1)
Kōili, <i>Cuckoo,</i> Khāibā-ra <i>The-eating-of</i>	khaṇḍa <i>sugar.</i> putra <i>son</i>	khyira <i>thickened-milk,</i> galā <i>went</i>	dēbi <i>will-give</i> Mathurā-pura-ku. <i>Mathura-town-to.</i>	mū <i>I</i> kāhā-ku; <i>whom-to;</i> lō <i>O</i>	kōili. <i>Cuckoo.</i> (2)
Kōili, <i>Cuckoo,</i> Gahana-ta <i>The-groves (of)</i>	galā <i>went</i> Brundābana <i>Vṛindāvana</i>	putra, <i>the-son,</i> śōbhā <i>charm</i>	bāhurī <i>returning</i> na <i>not</i>	naillā; <i>not-came;</i> pāilā. <i>got.</i> lō <i>O</i>	kōili. <i>Cuckoo.</i> (3)
Kōili, <i>Cuckoo,</i> Ghaṭaṇa <i>Fair</i>	ghara <i>home</i> na <i>not</i>	mō-ra <i>my</i> pura <i>house</i>	na <i>not</i> thilē <i>remaining</i>	maṇanti <i>likes</i> Gōbinda. <i>Gōvinda.</i> lō <i>O</i>	kōili. <i>Cuckoo.</i> (4)
Kōili, <i>Cuckoo,</i> Nayanē <i>In-the-eyes</i>	Nanda-dēha <i>Nanda's-body</i> kajjvala <i>collyrium</i>	pāshāṇē <i>of-stone</i> dēi <i>giving</i>	rathē <i>on-the-chariot</i>	garhilā. <i>made.</i> basāilā <i>he-seated</i> lō <i>O</i>	kōili. <i>Cuckoo.</i> (5)

Kōili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kaṭi-siḥa <i>on-the-waist-situated</i>	mēkhaḷi, <i>ornament,</i>
Chakita <i>Startled</i>	hōilō <i>became</i>	śuṇi <i>hearing</i>	Gōpa-pura-bāḷi, <i>Gōpa-pura-girls,</i>
			lō kōili. <i>O Cuckoo.</i> (6)
Kōili, <i>Cuckoo,</i>	chhāṭṭka ¹ <i>one-cane-(blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāṇi <i>Leaving</i>	nbū <i>methinks</i>	galō <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō kōili. <i>O Cuckoo.</i> (7)
Kōili, <i>Cuckoo,</i>	jūta-paṇē <i>messenger-in-the-guise-of</i>	nīlā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
			lō kōili. <i>O Cuckoo.</i> (8)
Kōili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>
Jhagaṛā <i>Quarrels</i>	sāri-ṇa <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō kōili. <i>O Cuckoo.</i> (9)
Kōili, <i>Cuckoo,</i>	niśā-kālē <i>night-at-time-of</i>	Hari <i>Hari</i>	māgō <i>would-ask-for</i>
Nayana <i>Eyes</i>	tēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>
			rāu-thānti <i>would-call</i>
			chānda; <i>the-moon;</i>
			Nanda, <i>Nanda,</i>
			lō kōili. <i>O Cuckoo.</i> (10)
Kōili, <i>Cuckoo,</i>	ṭaha-ṭaha <i>loudly (Kṛishṇa)</i>	hasu-thānti <i>would-laugh</i>	kōḷē; <i>in-the-arms;</i>
Ṭaḷa-ṭaḷa <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibā-ra-bōḷē, <i>rocking-of-at-the-time,</i>	
			lō kōili. <i>O Cuckoo.</i> (11)
Kōili, <i>Cuckoo,</i>	ṭhaṇa <i>symmetrically</i>	jō <i>that</i>	sundara <i>graceful</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galō <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			nailō-bēṛhāē, <i>not-came-back,</i>
			lō kōili. <i>O Cuckoo.</i> (12)

¹ Written *chhāṭṭakā* in original.

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kāṁsa. Nanda, Yaśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium¹ and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells-of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

¹ To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *munḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-munḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ପଢ	କିମିଶାଲ	କିଛି	ଦେଲି	ଆଜ୍ଞା	ଆ
	ଅନ୍ଧାଧିକ	ଠକ	ଭାମା କଥା	ବନ୍ଧୁ	ସ୍ତ୍ରୀ	ଅନ୍ଧାଧାଡ଼ା
	ସ୍ତ୍ରୀ	ମାଗିବା	ଭାବି	କିଛି	ଆ	ଅନ୍ଧା
	କିଛି	ଆଜ୍ଞା	ସ୍ତ୍ରୀ	ସ୍ତ୍ରୀ	କିଛି	କାହିଁ
5.	ସ୍ତ୍ରୀ	ଆଜ୍ଞା	ଆ	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା
10.	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା	ଆଜ୍ଞା

[No. 3:]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

Ēka	kirapaṇa-ra	kichhi	daulatā	thilā.	Sē
<i>A</i>	<i>miser-of</i>	<i>some</i>	<i>wealth</i>	<i>was.</i>	<i>He</i>

sabu	bēlē	ēi	bhābaṇā	karē	pachhē	chura	sandhāna	pāi
<i>all</i>	<i>times-at</i>	<i>this</i>	<i>thought</i>	<i>makes</i>	<i>lest</i>	<i>a-thief</i>	<i>a-trace</i>	<i>having-got</i>

churi	karē.	Anōka	bhābi	chinti	sē	sarbaswa
<i>theft</i>	<i>may-do.</i>	<i>Much</i>	<i>having-thought</i>	<i>having-considered</i>	<i>he</i>	<i>(his)-entire-property</i>

bikiri	kalā,	āu	mundē	sunā	kiṇi	māṭi-rē
<i>sale</i>	<i>made,</i>	<i>and</i>	<i>a-lump</i>	<i>gold</i>	<i>having-bought</i>	<i>the-earth-in</i>

5	putā	rakhilā.	shi	dina-ru	sē	rōja	tharē	lēkhā	sē	jāgā-ku
	<i>buried</i>	<i>put.</i>	<i>That</i>	<i>day-from</i>	<i>he</i>	<i>day</i>	<i>once</i>	<i>at-the-rate</i>	<i>that</i>	<i>place-to</i>

jāi	dēkhi	āsē,	'kēhi	sandhāna	pāi	nēi	jāi-chi
<i>having-gone</i>	<i>having-seen</i>	<i>returns-home,</i>	<i>'anyone</i>	<i>a-trace</i>	<i>having-got</i>	<i>having-taken</i>	<i>has-gone</i>

kinā.'	Kirapaṇa	rōja-rōja	i	mati	karibā-ru	tā-ra
<i>or-not.'</i>	<i>The-miser</i>	<i>every-day</i>	<i>this</i>	<i>manner</i>	<i>doing-by</i>	<i>his</i>

chākara	mana-rē	ēi	sandē	hēlā,	'haē-ta
<i>servant</i>	<i>the-mind-in</i>	<i>this</i>	<i>suspicion</i>	<i>arose,</i>	<i>'perhaps</i>

ēi	jāgā-rē	luchā	dhana	achhi;	na-hēlē	'sē
<i>this</i>	<i>place-in</i>	<i>hidden</i>	<i>wealth</i>	<i>is ;</i>	<i>otherwise</i>	<i>he</i>

10	rōja	tharē	tharē	sēṭi-ku	jāāntā	kēnē ?'	Dinē
	<i>daily</i>	<i>once</i>	<i>once</i>	<i>there-to</i>	<i>is-in-the-habit-of-going</i>	<i>why ?'</i>	<i>One-day</i>

ମନ ଦେଇ ଶାମାୟ ଧୂଳି ମୁଖ ଶୁଦ୍ଧିତ କରୁ ବଳିବୁ ଗ-କାନ୍ଦନ

ଠିକ ମାୟାକୁ କିରାଣି ଆମାୟା କାନ୍ଦ ଦେଖିବା ଚକାଣ

ମୁଖ ଗାୟକାନ୍ଦି ଗେଟେ ଦାନ୍ତ ଆ କାନ୍ଦା କୃତି

ଦାନ୍ତ ରାଗି ହାୟ କାନ୍ଦ ମଦନା ଶୁଣି

15. କ୍ଷୁ ମୁଣିକାନ୍ଦ କାନ୍ଦିନୀ ବେଳା ମାୟାବଦିଆ ରାୟା

ଆଦେଶ ଦେଖି କାନ୍ଦିନୀ କେନ୍ଦ ଦୃଶ୍ୟ ୩

ମାୟାବଦି କାନ୍ଦିନୀ କୃତ ୩ କାନ୍ଦା ଦୃଶ୍ୟାଦି

କେନ୍ଦ କାନ୍ଦ ଦାନ୍ତ କାନ୍ଦ ମାୟାବଦି ଦୃଶ୍ୟାଦି

କାନ୍ଦା କାନ୍ଦ ମୁଖ ଶୁଦ୍ଧି କାନ୍ଦା ଦୃଶ୍ୟାଦି କେନ୍ଦ

20. କାନ୍ଦା କେନ୍ଦ ମୁଖ ଦୃଶ୍ୟାଦି କେନ୍ଦ କାନ୍ଦା

କାନ୍ଦା ଦୃଶ୍ୟାଦି କାନ୍ଦା କାନ୍ଦ କାନ୍ଦ କାନ୍ଦ

ଦୃଶ୍ୟାଦି କାନ୍ଦ କାନ୍ଦ ମୁଖ ଦୃଶ୍ୟାଦି ମୁଖ

କାନ୍ଦ କାନ୍ଦ କାନ୍ଦ କାନ୍ଦ

saja*	pāi	sē	jāgā	khuli	sunā-mundā-ka
<i>opportunity</i>	<i>having-got</i>	<i>that</i>	<i>place</i>	<i>having-opened</i>	<i>the-gold-lump</i>
		nēi	palālā.	Tā	āra dina
		<i>having-taken</i>	<i>he-absconded.</i>	<i>That</i>	<i>next day</i>

ṭhika	samaya-rē	kirapaṇa	sē	ṣāgā-ku	ṣāi	dēkhiḷā	kēsē
<i>fixed</i>	<i>time-at</i>	<i>the-miser</i>	<i>that</i>	<i>place-to</i>	<i>having-gone</i>	<i>saw</i>	<i>someone</i>

sunā nēi paḷāi-chi. Tētē-bēlē sē mathā kuṛi,
the-gold having-taken absconded-has. At-that-time he (his)-head having-struck,

bāla upāri, 'hāya hāya mō-ra sarbanāśa hēi-chi'
(his)-hair having-torn-out, 'alack, alack, my entire-destruction has-taken-place,'

15 kahi huri pakāi kändilā. Jhaṇē sāipariśā tāhā-ku
 saying cry having-raised he-wept. A-person neighbour him

ātaguḷa	dēkhi,	'kāndu-chu	kēnē ?'	pachārīlā,	ō
<i>distressed</i>	<i>having-seen,</i>	<i>'thou-art-weeping</i>	<i>why ?'</i>	<i>asked,</i>	<i>and</i>

sabu bujhi-kari kahilā, 'bhāi, tu ākāraṇa duḥkha karu-chu
all having-understood said, 'brother, thou without-a-cause sorrow art-doing

kēnē ?	Khaṇḍē	pathara	nēi	sē	jāgā-rē	puti-dēi
<i>why ?</i>	<i>A-piece</i>	<i>stone</i>	<i>having-taken</i>	<i>that</i>	<i>place-in</i>	<i>having-buried</i>

mana-rē kara tuma-ra sunā-mundā āga-pini putā achhi. Kēnēnā
mind-in make your gold-lump as-before buried is. For

20

jētē-bejē <i>at-what-time</i>	ṭhika <i>fixed</i>	kari-thila <i>made-you-had</i>	dhana <i>the-wealth</i>	bhuga <i>enjoyment</i>	kariba-nāhi, <i>you-will-make-not,</i>
				tōtē <i>then</i>	mudde sunā <i>a-lump gold</i>

māṭi-rē putā-thinē jē phala, āu khandē pathara
the-earth-in if-it-had-been-buried what profit, and a-piece stone

putā-thinē sudhā sēhi phala.' Dhana · bhuga na kalē, dhana
if-it-had-been-buried even that profit.' Wealth enjoyment not if-you-make, wealth

thibā	na-thibā	duyā	samāna.
<i>being</i>	<i>not-being</i>	<i>both</i>	<i>equal.</i>

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *piṭā*, instead of *bāpa*, a father. We should however remember that the letter *ṭ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *ṛ*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oriyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *ṛ* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oriyā spoken over the whole of Orissa proper, including its Native States, is Standard Oriyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oriyā at all.

Oriyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oriyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oriyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dch*. The *ch*- and *j*- sounds are unknown. So also, we have always *ç* and *çh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oriyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oriyā is the vernacular. From Raigarh in the north, to Kalabandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oriyā-speaking area, the influence of the neighbouring Chhattisgarhi has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oriyā-speaking area. Here, it will be observed, a final *a* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଗବର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦିଅ । ତହିଁରେ ସେ ଅପଣା ସମ୍ପତ୍ତି ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ସବରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୁଇ ଦେଶକୁ ଯାଇ ଦୁଃଖ ଅଭରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ସବରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଗଲା ତାହାର ଚୁଆବସ୍ତ୍ରା ଘଟିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅଣ୍ଟା ନେବାକୁ ସେହି ଲୋକ ତାହାକୁ ପୁରୁଷ ଗୋଠ ଚମ୍ପକବାକୁ କ୍ଷେତ୍ରକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ ବେଶ୍ କିଛି ଖାଇବାକୁ ନ ଦେବାକୁ, ସେ ପୁରୁଷର ଖାଦ୍ୟ ଗ୍ରେସାରେ ଯେତେ ପୁରୁଷବାକୁ ଲୁଚାଇ କଲା । ପରେ ସେ ମନମନେ ଚୋରା ପାଇ କହିଲା, ହାୟ, ଅମ୍ଭ ପିତାଙ୍କ ପାଦରେ ବେତେ ଭୁକ୍ତିଅର ଲୋକ ବେତେ ଅଧିକ ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଅମ୍ଭେ ଶ୍ରେଷ୍ଠେ ମରୁଅଛୁଁ । ଅମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଅମ୍ଭେ ଉତ୍ସବକର ପୁଣି ତୁମ୍ଭର ବରୁଣରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ ବୋଲି ବଞ୍ଚାତ ହେବାର ଯୋଗ୍ୟ ଅଛୁ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଭୁକ୍ତିଅର ପରି ଅମ୍ଭଙ୍କୁ ରଖ । ତତ୍ପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ବସ୍ତ୍ରା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଉତ୍ସବକର ଓ ତୁମ୍ଭ ବରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ ବୋଲି ବଞ୍ଚାତ ହେବାର ଅଛି ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଅପଣା ନୀତିକମାନଙ୍କୁ କହିଲା, ଅତି ଉତ୍ସବ ବସ୍ତ୍ର ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହାର ହାତରେ ମୁଦ ପିନ୍ଧାଅ, ଏହାର ପାଦରେ ପାଶୋର ଲଗାଅ । ପୁଣି ଅମ୍ଭମାନେ ଗୋଚନ କରି ଅନନ୍ଦ କରୁଁ, ଯେତେବେଳେ ଅମ୍ଭର ଏହି ପୁଅ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଳ ସ୍ଥଳ ପୁଣି ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେଣୁକ ବେଳେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଅମ୍ଭ, ପର କଥାରେ ପ୍ରବେଶ ହୋଇ ନାଟ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନୋକର ଏକ ଜଗରୁ ତାଙ୍କ ସମ୍ବରଣ ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଛନ୍ତି, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ ଦୁଶଳରେ ଅସିବାର ଦେଖି ବହୁତ ଗୋଚନ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଭିତରକୁ ସିବାକୁ ଶୁଣି ନ ଦେଲା । ଏଣୁ ତାହାର ପିତା କାହାରେ ଅସି ତାହାକୁ ବହୁତ ଚୁଣ୍ଡା କହିଲା । ମାତ୍ର ସେ ଅପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର ବୌଣସି ହୃଦୟ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କରି ଅସୁ ଅଛୁଁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ ବେବେବେଁ ଗୋଟିଏ ଛେନି ଅମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ବେଶ୍ୟା ଅଦଳ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୃଥାରେ ଖର୍ଚ୍ଚ କରିଅଛନ୍ତି ସେ ଅସିବାମାତ୍ରକେ ତାହାପାଇଁ ବଡ଼ ଗୋଚନ ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସଜବା ଅମ୍ଭର ସଙ୍ଗେ ଅଳ୍ପ ଅଳ୍ପ ଅମ୍ଭର ଯେ କିଛି ଅଳ୍ପ ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମରି ଯାଇ ପୁନଶ୍ଚ ଜନ୍ମିଲା, ସେ ହଳ ସ୍ଥଳ ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଅନନ୍ଦ କରିବା ଅମ୍ଭମାନଙ୍କର ଉଚିତ ॥

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-man-of two sons were. Them among-from the-younger
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga
son the-father-to said, 'O father, your goods-of what portion
 āmbhē pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
 sēmānaṅ-ku delā. Alpa dina uttarē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
 ekā kari nēi dūra dēśa-ku jāi dushṭa ācharaṇa-rē
together having-made having-taken a-far country-to having-gone riotous living-in
 sabu sampatti uḍāi-delā. Sabu kharchcha kalā uttarē sēhi dēśa-rē
all the-substance squandered. All spending having-done after that land-in
 mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghaṭilā. B̥thi-rē
a-mighty famine arising his want-condition happened. This-on
 sē jāi sēhi dēśa-ra ēka gr̥hi-lōka-ra āsrā nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
 tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku paṭhāilā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
 kēhi kiohhi khāibā-ku na dēbā-ru sē ghushurā-ra khādyā
any-body any-thing eating-for not giving-on he the-swine-of food
 chōpā-rē pēṭa purāibā-ku ichchhā kalā. Pachhē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
 chētā pāi kahilā, 'hāya, āmbha pitāṅka-pākha-rē kētē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
 kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
 Āmbhē uṭhi pitāṅka nikaṭa-rē jāi bōlibā, "hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, "O father, I
 Īśvaraṅka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
 bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
 pari āmbhāṅku rakha." Tatparē sē uṭhi pitā nikaṭa-ku galā. Mātra
as me kept." Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.
 Ēthi-rē pua tāhā-ku kabilā, 'hē pitā, Īśwaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, heaven-of and you(-of)
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅku kahilā,
worthy I-am-not.' But his father his-own servants-to said,
 'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on; this-one's
 bāta-rē mudi pindhāa, ēhā-ra pāda-rē pāndhōi lagāa; puṇi
hand-on ring put-on, this-one's feet-on shoes put; and
 āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do; because my this son
 mari-jāi, punaścha jibana pālā; sē haji thilā, puṇi miḷilā.' Tahī-rē
having-died, again life got; he lost was, and was-found.' That-on
 sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tētiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu
At-that-time his elder son the-field-in was. And while-coming
 ghara-kati-rē prabēśa hōi nāṭa ō bādya-ra śabda
the-house-near-in entering having-become dancing and music-of sound
 śuṇi-pāri naukara ēka-jana-ku dāki pachārilā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of
 kāraṇa ki?' Sē kahilā, 'tumbha-ra bhāi ailē, puṇi tumbha-ra pitā
the-cause what?' He said, 'your brother came, and your father
 tān-ku kuśala-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'
 Tahī-rē sē rāga hōi bhitara-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.
 Ēṇu tāhā-ra pitā bāṭārē āsi tāhā-ku bahuta bujhāi kahilā.
Hence his father outside having-come him-to much having-entreated spoke.
 Mātra sē āpaṇā pitā-ku uttara delā, 'dēkha, tumbha-ra kaṇasi
But he his-own father-to answer gave, 'see, your any
 hukuma amāṇya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē ntsaba
service having-done coming-I-am. Yet friends-company-on feasting
 karibā-ku kēbēhē gōṭiē chhēli āmbhaṅku dēi-nāhā. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra jēū pua bēśya-ādiṅka saṅga-rē tumbha-ra sampatti
your which son harlots-et-cetera company-in your property
 bruthā-rē kharchoha kari-achhi, sē āsibā-mātra-kē tāhā pāī baḍa
vainness-in spending done-has, he immediately-on-coming him for great
 bhōji dēla.' Tāhā-ra pitā kahlā, 'hē pua, tumbhē sarbadā āmbha-ra
feast you-gave.' His father said, 'O son, you always my
 saṅgē aohha, āu āmbha-ra jē-kichhi achhi, sēhi sabu tumbha-ra;
company-in are, and mine whatever is, that all yours (is);
 puṇi ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā; sē
and this who your brother having-died again become-alive; he
 haji-thilā, miḷilā; ē-bētu-ru, utsaba ānanda karibā āmbhamānaṅka-ra
lost-was, was-found; hence, feasting rejoicing doing us-of
 uchitā.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find that Orīyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Orīyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Orīyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujjā form of Chhattisgarhī. The Orīyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Orīyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Orīyā spoken in Chhattisgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Orīyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Orīyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanī*, I did. The letter *ḥ* in the middle of a word is pronounced *r* not *ḍ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *r* and *ḷ* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpuri *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindi. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṛa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hailā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanī*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balilē*. Instead of *aīlē*, we have *āīlē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitū*, we should have made (merriment); *haītū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-ckhēi*, I am getting; *karu-ckhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uḥi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *suṇāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

କୌଣସି ମହୁଷର ନୌପେ ମୁଖ ଥିଲା । ସାନ ମୁଖ ବାମକୁ କହିଲା : ଏ କୁଆ
 ଆଜି ଧନ ମାଲୁ ଘର ଅଛି ଟାହା ମତେ ନିର୍ଣ୍ଣା ଦେ । ଆଉ ସେ
 ଆମେ ଜିନା ସେମାନଙ୍କୁ ଘାଟି ଦେଲା । ଆଉ ଉଡ଼ୁ ଦିନି କାହିଁ
 ହେଉ କି ସେ ସାନ ମୁଖ ସବୁ ଚାହିଁଲା ବଡ଼େ ଧୁରୁ ମୋଇଲା ଆଉ
 ସେଠାରେ ସବୁ ଧନ ମାଲୁ ଚାହିଁ ଦେଲା । ଆଉ ସେଇ ଘରୁ ସବୁ
 ସବୁ ଗଲା ସେ ମୁରୁଖର ବଡ଼ା ମଝୁଣୀ ଗଢ଼ିଲା । ଆଉ ସେ ଦୁଷ୍ଟ
 ମାଲୁ । ଆଉ ସେ ଆଲୁକର । ସେ ମୁରୁଖର ଟଣେ ମାନୁଷର
 ସାଗରେ ଭାବ କଲା ଆଉ ସେ ଗକୁ ଘୁରୁଣ ଗରୁଡ଼ାକୁ ଡାକିଲୁ
 ମୋଇଲା । ଆଉ ଆଜି ଘୁରୁଣା ଦୁଷ୍ଟ ମାଲୁଥଲା ଟାହା ମାଲୁକେଇ
 ୧. ସେ ମୁଖରେ ମାଲୁ ଆଲୁକା । ଟାହାକୁ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORĪYA.

NORTH-WESTERN MIXED DIALECT.

(JASHIPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kaṇṇaśi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpaṇa jinā sē-mānaṇ-ka bāṭi-dēlā. Āu bhaūt dini nāhī
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ṭhuraīlā baṛē dhura paṛāilā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-ṭhārē sabu dhana-māla buṛāi-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

sarī-galā sē mulukha-ra baṛā mahāgi paṛilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṇē mānusa-ra
got. And he having-gone that country-of one man-of

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā oharāibā-ku dāṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhāilā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent. And what swine husks eating-were that if-he-had-got-even

10 sē khūsi-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlā. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē
when him-to sense became he| said, 'my father's house-in

ētē guti-dhāṅgara bhaūt khāu-ohhanti, āu ēṭhi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-ohṭē. Mu ēṭhū uṭhi palāibi, mō-ra bāpa-katkī
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jībi āu tā-ṭhi kahibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

15 dōsha kanī, athara mu tō-ra pua kahēbā lāekar nuḥōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē pari guti-dhāṅgara rakhi-chhu sē jhaṇa-ka-ra pari matē rakha."
Thou what like servants hast-kept that one-person-of like me keep."

Āu sē hē-ṭhū uṭhi-kari tā-ra bāpa-katkī galā. Tā-ku bāra dharī
And he there-from having-arisen his father-toward went. Him great distance-from

bāpa dēkhlā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku puṭāri-pakāilā, āu tā-ku buka dēlā.
and the-son's neck having-embraced-clasped, and him-to kiss gave.

20 Āu pua tā-ku kahilā, 'ē buā, mu daiba-ṭhārē āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuḥōya.
seeing-to sin did. And thy son worth-of I am-not.'

Sē-ṭhū bāpa guti-hāri-ṭhi kahilā, sabu-ṭhū jē nugā bēs achhi,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pīdhai-dia; āu tā-ra āṅguḷaria
that bring-out, and him-to clothe; and his finger-on

ମୁଦି ମେଁଧଇ ଦିଅ. ଆଉଁ ଶୁଟିବେ ମାଣ୍ଡିର ମାଣ୍ଡିର ଦିଅ । ଏବେ

25. ମାଉଁ ମେଁଧି ଆମନ କରୁଁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି
 ଯାଇଥିଲା ଅଥଚ ଜାଣିଲା ଆଉଁ ଦୁର୍ଜି ଯାଇଥିଲା ସେ ଅଥଚ
 ମିଳିଲା । ଆଉଁ ସେ ମାଣ୍ଡି ଶୁଣି ହୋଇ ଲାଗିଲେ ।

ସେ ଅସୁରୁଆ ଦଢ଼ି ମୁଖ ଅଦାରି ଥିଲା । ଆଉଁ

ସେ ଶୁଣି ଶୁଣି ଟାକିଲା ଆଉଁ ଟାକି ଅଗଣିଲା କିଏ ଦିଅ

30. ହୋଇଛି । ସେ ଟାକି କହିଲା ଟୋର ଡାକି ଆସିଛି । ଆଉଁ ଟୋର
 ଘାସ ଖିଅଉଛି ଅଥଉଛି । କାହିଁକି ଟାକି ଦେଖେକେଷ ଆଇଲା ।

ଆଉଁ ଟାକି ଶିଆ ହଇଲା ଆଉଁ ସେ ଭିତରକୁ ନାହିଁ ଯାଇଥିଲା । ଏଠି

କାହିଁକି ବାସ ଟାକି ବାସିର ଆଇଲା ଆଉଁ ଟାକି ସମ୍ପାରିଲା ଦୁଃଖିଲା ।

ଠେଠେଠେ ଠେ ସେ ଜବାବର ବାସକୁ କହିଲା : ଦେଖି ମୁଁ ଏଠେ

35. ବରଷାକୁ ଟୋର କାମ କରୁଛେଇଁ କେବେହେଁ ମୁଁ ଟୋର କଥାକୁ ବାସିର
 ମୁଁହିଁ ହଇ : ଠେଠେଠି ମଠେ ଛେଡ଼ି ଛୁଆଠେ ଅନ୍ଧାଳୁ ଜାଣୁ .

- mudi pīdhaī-dia ; āu guṛa-rē pāṇhaī maṇḍēi-dia. Ebē
ring put ; and feet-on shoes put. Now
- 25 khāū piū ānanda karū. Kāhīki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead
- jāi-thilā, athara jūlā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now
- miḷilā.' Āu sē-mānē khusi hōī lāgilē.
was-found.' And they merry to-be began.
- Sē pāhariyā baṛa pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And
- sē guti-jbapa-ku dākilā, āu tā-ku pachārilā ki, 'ēṭhi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what
- 30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy
- bāpa khiaū-chhi piaū-chhi ; kāhīki tā-ku besebes pailā.'
father feeding-is giving-drink-is ; because him safe-and-sound got.'
- Āu tā-ku risā haīlā āu sē bhitara-ku nāhī jāu-thilā. Eṭhi
And him-to anger became and he within-to not going-was. This-for
- pāhīki bāpa tā-ra bahiri āilā, āu tā-ku samajhailā bujhailā.
reason the-father him-of out came, and him-to entreated (and)explained.
- 'Tēṭebēṛē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ēṭē
Then he answer-in the-father-to said : 'see-now, I so-many
- 35 harasa-rū tō-ra kāma karu-ohhēi ; kēbēhē mu tō-ra kathā-rū bāhār
years-from thy work doing-am ; at-any-time I thy word-from beyond
- nāhī haī ; tēbē-bhi matē ohhēri-chhuā-ṭhē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁ ମୋର ମଣି ମାନକ ସାଂଗରେ ଖୁସି କରୁଛି । ଯେତେ

ତୋର ଏ ମୁଖ ଆସି ହେଲା ଯେ ତୋର ଜିଉନାଲୁ ଦାହି-ବାଡ଼ହୁଆଳି

ମାନକ ଖୁସି ଦେଲା ତା ଲାଗି ତୁ ଭୋଜି ଦେଉଛୁ । ତେବେ

40. ସେ ଡାଠି କହିଲା ଏ ମୁଖ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ ;

ଆଉ ଆହା ମୋର ଅଛି ସେ ସବୁ ତୋହୋଇ । ଆମ୍ଭେ ଏ ମର ଗାୟନ

କି ଖୁସି କରୁଛି ଆଉ ଖୁସି ହେଉଛି : କାହିଁକି ଏ ତୋର ବର ମର

ଆଉଥଲା ଆଉ ମୋର ଏତେ ଜିଉଲା । ହଜି ଆଉଥଲା ଆଉ

ଅପର

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāni-
thy this son had-come who thy living harlots-to

māna-ka khuai dēlā, tā lāgi tu bhōja dēu-chhu.' Tēbē
having-fed has-given, him for thou feast art-giving.' Then

40 sē tā-ṭhi kahilā, 'ē pua, tu sabu dinē mo sāṅga-rē achhu;
he him-to said, 'O son, thou all days me with art;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitū, āu khusi haītū, kāhīki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bhāi mari jāi-thilā, āu phēra ēbhē jūlā; haji jāi-thilā, au
brother dead gone-had, and again now lived; lost gone-had, and

athara miḷilā.'
now was-found.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

ଶୁଣେ ଚିନ୍ତା ହୁଏ । ଶର ସାଙ୍ଗେ । ମୁଦ ହୁଏ । ଡାକ
 କିମ୍ପା ମୁଦର ବହୁ ଆନିହୁଏ । ଶୁଣେ ମୁଦର ବହୁ ନାହିଁ
 ଆନିହୁଏ । ସେ କି । ଡାକ କି କି ନାହିଁ
 ସାନ ଡାକ କେଉଁ କି କି ନାହିଁ ନାହିଁ
 ସେ କି ଡାକ ନାହିଁ କି ନାହିଁ ବାନ ଡାକି ଡାକି
 କେଉଁ ଦେଉ କି ନାହିଁ ସେ କେଉଁ ନାହିଁ ନେଉ ଦିଏ ।
 ବଡ଼କୁ ଦିନେ କି ଡାକ ଦିଏେ ବାଲେ । କିଲେ
 ଆଜୁ ବଡ଼ ନେଉ କି ମୁଦ ଦିଏ । ଡାକ ବଡ଼
 ନେଉ କି ମୁଦ ଦେଲେ । କିଲେ ମୋର ଆଇଲେ ।
 କି ଡାକ ନାହିଁ କିଲେ ମୋର ଆଇଲେ ବଡ଼କୁ ଡାକ

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORĪYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guṭi	rajā	thilā.	Tā-ra	sāt-tā	pua	thilā.	Tā-ra
One	king	was.	Him-of	seven	sons	were,	Him-of

chhaya-tā	pua-ra	bahu	āni-thilā.	Guṭē	pua-ra	bahu	nāi
six	sons-of	wives	he-had-brought.	One	son-of	wife	not

āni-thilā.	Sē	chha-tā	bhāi	kama	kari	jānt.;
he-had-brought.	Those	six	brothers	work	to-do	would-go ;

sāna	bhāi	kēbhē	kama	kari	nāi	jāya.
the-youngest	brother	ever	work	to-do	not	goes.

5	Sē	chha	bhāi	jāka	balāt	sāna	bhāi-ki,	'bhāta
	Those	six	brothers	when	would-say	youngest	brother-to,	'boiled-rice

nēi	dēbu,'	baḷaku	sē	kēbhē	nāi	nēi	diē.
having-taken	(to-us) give,'	but	he	ever	not	having-taken	(to them) gives.

Baraku	dinē	chha	bhāi	khisēi	galē.	Baīlē,
Many	days-after	six	brothers	angry	became.	They-said,

'āku	baṇa-ra	nēi-kari	puji-dia.'	Tā-ku	baṇa-ra
'him	the-wood-in	having-taken	let-us-cut-down.'	Him	a-wood-in

nēi-kari	puji-dēlē.	Ghara-ku	phēri	āīlē.
having-taken	they-cut-down.	Home-to	back	they-came.

10	Chha	bhāi	jāka	ghara-ku	phēri	āīlē,	baraku	tā-ra
	Six	brothers	when	home-to	back	they-came,	then	their

ମା ମରୁଥିଲା ଯୋଗ ମାନ ସୁଖ କିନ୍ତୁ ଯଦୁ !

କହିଲୁ ଲି ଭାବୁ ଯାକି କିନ୍ତୁଲେ କି ଯୋଗ ମାନ ସୁଖକୁ

ମାତ୍ର ଦେଇ କର ମଳାଲ ଅଭାବୁ । ମାତ୍ର ମା

ଦରଲା କିମ୍ବଦନ୍ତୀ ସାମୁଲେ ଯେ ସୁଖ ଦେଖି ମାତ୍ର କି

15. ଶୁଭ କିନ୍ତୁ ଦିଅ କିଛି ମାତ୍ର ଦେଖିଲେ କିନ୍ତୁ

କେଉଁ ଦେଲେ । ଦେଖିଲା ତେଜ ସୁଖ କିଛି କର

ଅତିକି । କିଛି ମୋର ଅଧିକ ମାତ୍ର ଯେ ମାତ୍ର ।

କିନ୍ତୁ କି କଳାପ୍ରତି କିଛି ପରା । ମହିଷ

ସୁଦନ କଳା । ମହାଦେବ ଆଦି ଆକାଶରେ ଯାଉଥିଲେ

20. ଆଦି ପୁଣିଲେ ବରଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଡ଼

କାହିଁକି ତେଜ ସୁଖ ସୁଖ । ସେ ନାବ ଶକୁ କିଛି

ବିଅଟି ଅଟେ । ଶୁଭ ପାତ୍ର ଦେଖି ଦିନ ବଳ କର

ମହାଦେବ ଆଦି ଉଠିଥିଲେ । ଆଦି ଅଟେଲେ

mā
mother

pachārīlā,
asked,

'mō-ra
'my

ORIRĀ.

sāna
youngest

pua
son

kāi
where

galā ?
went ?

Baraku
Then

chha
six

bhāi
brothers

jā-ka
to-her

bailē
said

ki,
that,

'tō-ra
'thy

sāna
youngest

pua-ku
son

māri-dēi-kari
having-killed

palāi
running

āinu.
we-came.

Tā-ra
Their

mā
mother

bailā,
said,

'kisa
'what

lāgi
for

māilā,
did-you-kill,

rē
O

puē ?
sons ?

Kēthi
Where

māri-chha ?
have-you-slain ?

15 chāla
come-

kaī-dia.
tell (me).

Baraku
After

mā-ku
the-mother

dagaraī-kari
having-led

nēi-dēlē.
they-took.

Dēkhilā
She-said

jē
that

munda
head

chhīri-kari
having-been-severed

pari-chhi.
has-fallen.

'Kāhiki
'Why

mō-ra
my

pua-kū
son

māila,
did-you-kill,

re
O

puē ?
sons ?

Bailā
They-said

ki,
that,

'kalāgrat
'fate

kari-dhailā,
seized (him).

Bahuta
Much

rudana
lamentation

kalā.
she-made.

Mahādēba
Mahādēva

Pārbati
Pārvatī

ākāsa-rē
the-sky-in

jāu-thilē.
going-were.

20 Pārbati
Pārvatī

sunilē;
heard;

bailē
said

ki,
that,

'Mahādēba,
'(O) Mahādēva,

asēkha
fathomless

baṅa-ra
jungle-in

kāhira
what

tiri
woman's

ṭuṇḍa
voice

sunāy ?
is-heard ?

Sē
That

nāi,
not,

tā-ku
her-to

kichhi
some

bipati
calamity

pari-chhi.
fallen-has.

'Chāla,
'Come,

tā-ku
her

dēkhi
to-see

jībā,
we-will-go,

bali-kari
having-said

Mahādēba
Mahādēva

Pārbati
Pārvatī

utirilē.
came-down.

Pārbati
Pārvatī

pachārīlē
asked

କି ବୁଝି କାହିଁକି କାନ୍ଦୁଛି । ବୁଝି ନିଜକୁ କି ଗୋଟି

25. ଖୁବୁଛି ଗୋଟି ଥୁଏ ମାତ୍ର ଦେଲେ । ତେଣୁ ନିଜ
କାନ୍ଦୁଛେ । ସେକେ ଗୋଟି ଥୁଏ ନିଜର ଶେଷ
ଏକ ଥୁଏ ସାତାଏ ମୁ ମାତ୍ର । ଆଜି ନିଜେ
ହେ ମହାଦେବ ଏହାକୁ ଶିଖାଇ ଦିଅ । ମହାଦେବ
ଧର୍ମ ଆଜି ମୁଁ ତୁମ୍ଭକୁ ଶିଖାଇ ଦେଲେ ।

30. ଶିଖି ମୁଁ ଆଜି ଶିଖିଲେ । ନିଜ କି ଉଠି ସିଦ୍ଧି ।

- ki, 'burhi kāhiki ORIYA. Burhi baīlā ki, 'mō-ra
that, 'O-old-woman why crying-art-thou? The-old-woman said that, 'my
25. putra-ku mō-ra puē mārī-dēlē. Tēnu kari
son my sons killed. That for
- kādu-ohhu? kādū-ohhē. Jēbē mō-ra putra na jība hēnē
I-crying-am. I-when my son not will-live then
- ēi putra sānggara mu maribi. Pārbati baīlē,
this son with I will-die. Pārvatī said,
- 'hē Mahādēba, ēhā-ku jīai-dia. Mahādēba
'O Mahādēva, him bring-to-life. Mahādēva
- amṛuta pāṇi muṇḍa jūri-kari
nectar water head having-rejoined
30. Tini muṭhi pāṇi chhīṭilē. Jīi-kari uṭhi basilā.
Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.
- chhīṭi-dēlē. sprinkled.

The language of the Contai Sub-division of the Midnapore District is certainly Oriyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oriyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oriyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oriyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oriyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oriyā, but is omitted at the end of *kar*. In this, too, the Oriyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *maṅkara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Oriyā locative termination *ra*. *Tākar* is Bengalisised from *tā-kara*, which is bad Oriyā for *tā-ra*. In *bāp-ku*, we have the proper Oriyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oriyā pronunciation of the pure Bengali *bishayēr*, instead of the Oriyā *bishaya-ra*. On the other hand, *hīśyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oriyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Oriyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Oriyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgila* with the Oriyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oriyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oriyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

MIXED BENGALI AND ORİYĀ OF CONTAL.

(DISTRICT MIDNAPŌRE.)

ঝনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে হিঁশা আমে পাইবা, তা আনকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁশা করি দেলা । অল্প দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঠি সে বেশি খরচ করি কিরি তাকর বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুক ভারি দুর্ভিক্ষ্য পড়িলা, ও তাকর কষ্ট হেইবে লাগিলা । তেতে বেলে সে জাইকিরি সেই দেশর ঝনে দেশবাসির শরন নেলা । সে লোক তাকু নিজর বিলরে খুসরি চরাইবাকু পাঠাই দেলা ॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar
A-man-of two sons were. Them-of among the-younger son his
 bāp-ku kahilā, 'bāpa, bisayēr jē hīśyā āmē pāibā, tā ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
 diyā.' Sē tāi-ra tākara-man-kar madhyēra biśaya hīśyā kari
give.' He there-on them-of among the-property share having-made
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
 dēśa-ku chālī-galā, ār sē-ṭhi sē bēsi kharach kari-kiri tā-kar
country-to went-away, and there he excessive expenditure having-done his
 biśaya urāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
 bhāri durbhikhya paṛilā, ō tā-kar kashṭa hēibē lāgilā. Tētē-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
 jāi-kiri sēi dēśa-ra jhanē dēśa-bāsir śaran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
 lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *i*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhī*, I did not make; *diya nāhī*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nahū* for *nāhū*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

(Babu Krishna Kishor Acharji, 1898.)

- ଏକ ଚିତାରେ ଦୁଇଟି ଗାଈ ଥିଲା ସେମାନଙ୍କର ମଧ୍ୟରେ
 ସାନ ଆଘାତର ଦିଗକୁ କହିଲା ଗାଈ । ସମ୍ପର୍କର ମେଘର
 ଆଖିର ମାରିବୁ ତାହା ଆଖିକୁ ଦିଅ ତହିଁର ସେମାନଙ୍କ
 ମଧ୍ୟରେ ବିଶେଷ ଭାଗ କିଛି ଦେଖି ଅଳ୍ପ ହସ ମଧ୍ୟରେ
 ସାନ ପୁଅ ସମସ୍ତ ଏକତ୍ର କରି । ଦୂର ଦେଖିବା ପାଇଁ ଗାଈ
 ଆଉ ସେଠାରେ ବହୁତ ଖରଚ କରି ବିଶେଷ ଉପାଦେୟ
 ସେ ସବୁ ଖରଚ କରିବାର ପର ସେ ଦେଖିଲେ ଅତ୍ୟନ୍ତ
 ଅଳ୍ପ ହସରେ ସେ କଲେ ପଢ଼ିଲା ସେ ସମସ୍ତଙ୍କ
 ସେମାନେ ସେଠାରେ ଏକ ନଗର ବାଟୀର ଆଗ୍ରାହ୍ୟ
 ସେ ଗାଈଙ୍କ ଆଘାତର ଦିଗରେ ସୁସ୍ଥ ଶୁଭକ୍ତେ ମୋର

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

MIXED DIALECT OF DANTAN THANA.

(MIDNAPORE DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ēk	jana-ra	dui-ṭi	puya	thilā.	Sē-mānanka-ra	madhya-rē
One	person-of	two	sons	were.	Them-of	among

sāna	āpanā-ra	pitā-ku	kahlā,	‘bāpa,	sampatti-ra	jē	bhāg
the-younger	his-own	father-to	said,	‘father,	the-property-of	what	share

āmbhē	pāibu,	tāhā	āmbha-ku	diya.’	Tahī-rē	sē-mānanka
I	will-get,	that	me-to	give.’	There-on	them

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
among	wealth	division	having-made	he-gave.	A-few	days	in

5 sāna puya samasta ēkatra kari dūra dēsa-ku paḷāi galā.
the-younger son everything together having-made a-for country-to having-run-away went.

Ār	sē-ṭhārē	bahut	kharach	kari	bishaya	urāi-dēlā.
And	there	much	expenditure	having-made	wealth	squandered.

Sē	sabu	kharach	karibā-r	par	sē	dēsa-rē	atyanta
That	all	expenditure	making-of	after	that	country-in	an-excessive

akāḷ	habā-ru	sē	kaṣṭa-rē	paṛilā.	Sē	samaya-rē
famine	occurring-from	he	distress-in	fell.	That	time-at

sē	jāi	sē-ṭhāra-r	ēk	nagar-bāsī-r	āsraya	nēlā.
he	having-gone	that-place-of	a	city-dweller-of	refuge	took.

10	Sē	tāhā-ku	āpanā-r	bila-rē	ghusari	charāitē	paṭhāi-
	He	him-to	his-own	field-in	swine	to-feed	despatched.

dēlē. Ghusari jē khaśā khāya, tahī-rē sē pēt bharāī-
The-swine what husks eat, that-on he the-belly filling-

bā-ku ichēhā kalā; kintu kēhi tāhā-ku dēlā nāhī. Parē
for wish made; but anyone him-to gave not. Afterward-

akkēl pāi sē kahilē, 'āmbha bāpa-r kētē bētan-
senses having-got he said, 'my father-of how-many wages-

bhōgī chākar darakār adhik khāibā-ku pāya, ā
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-ṭhārē khyudbā-rē maru-achhū. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen

āmbha-r bāpa-ṭhāku jīhu; tāhān-ku kabihu, "āmbhē
my father-near will-go; him-to I-will-say, "I

tumbha-r sākhyāta-rē ō bhagabānānka tiruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhū. Āmbhē āu tumbha-r putra bōli
done-have. I any-more your son being-called

parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your

20 jāṇē bētan-bhōgī chākar pari rakha." " Parē sē
a-person wages-enjoying servant like keep." " Afterwards he

uṭhi āpaṇār bāpa-ṭhāku galā. Dūra-ru tāhā-r pītā
having-arisen his-vien father-near went A-distance-from his father

tāhā-ku dēkhibā-ku pāi, dayādra-chitta kōi, dhūri
him seeing-to having-got, compassion-moistened-minded having-become, having-in

jāi, tāhā-r galā dhari. chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, lifting did. The-son him-to

କିମ୍ବଦନ୍ତୀ ଗପ ଆଷ୍ଟକ ଚଉଦଶ ଶ୍ଳୋକରେ ୬

25 ଭୃଗୁଙ୍କର କବିତାରେ ପାଦ କରେ ଅଳ୍ପ ଆଗରୁ
 ଚନ୍ଦ୍ରର ଫୁଲିଆଳୀ ପରିବର୍ତ୍ତେ ଚନ୍ଦ୍ରାବଳୀର ଚାପାଳୀ ନୁହେଁ ।
 ଆଗରୁ ଚନ୍ଦ୍ରର ଚାପାଳୀ ଚନ୍ଦ୍ରର ଚନ୍ଦ୍ରାବଳୀ ଚନ୍ଦ୍ରର ପରି
 ଚନ୍ଦ୍ର କିନ୍ତୁ ଚନ୍ଦ୍ରାବଳୀର ଚାପ ଆଗରୁ ଚନ୍ଦ୍ରର ମାନବ-
 କୃତ୍ତିତ୍ୱ ଶାସ୍ତ୍ର ଭଳି ହୁଏ । ଆଗରୁ ଚନ୍ଦ୍ରର କୃତ୍ତିତ୍ୱ
 30 ପ୍ରାୟତଃ ତ ଚନ୍ଦ୍ରାବଳୀ ହାତରେ ଅଟୁଥିବା ତ ଚନ୍ଦ୍ରାବଳୀ
 ଚନ୍ଦ୍ର ପ୍ରାୟତଃ ତ ଆଗରୁ ମାନବ ଆଗରୁକରି ଆଗରୁ
 କରୁ କିନ୍ତୁ ଆଗରୁ ଚନ୍ଦ୍ର ମରି ଲାଗିଥିଲା ବନ୍ଧି
 ଚନ୍ଦ୍ର ହେଉ ଚନ୍ଦ୍ରାବଳୀ ପାଦରୁ । ଲାଗିଥିଲା । ପରେ
 ଚନ୍ଦ୍ର ମାନବ ଆଗରୁ କରୁଥିବା ଚନ୍ଦ୍ରାବଳୀ ॥

35 ଆଉ ତାହାଙ୍କୁ ନଡ଼ି ମୁଣ୍ଡ କରିବେ ନୁହଁ । ସେ ଆସି ଘର
ବାଟରେ ପହଞ୍ଚି ଗାଆଁ ବାନ୍ଦ ଘୁଣିବାକୁ ପାରିବେନା

	kahilā, said,	'bāp, 'father,	ām̐bhē I	ORITĀ.	tumbha-r you-of	sākhyāta-rē sight-in	420
25	bhagabānaṅka God-of		biruddha-rē opposition-in		pāp sin	kari-achhū. done-of.	ō and
	tumbha-r your	putra son	bōli being-called	parichita recognised	hōibā-r being-of	jōgya fit	Āmbhē I
	Āmbha-ku Me	tumbha-r your	janē a-person	bētan-hhōgī wages-enjoying	chākar servant	nahū. am-not.	pari like
	rakha. 'keep.'	Kintu But	tāhāṅka-r his	bāp father	āpaṅ his-own	chākar-mānaṅku servants-to	
	kahilē, said,	'śighra 'quickly	bhala good	lugā cloth	āṇi-kari having-brought	ihāṅku this-person-to	
30	paharāo; clothe;	ō and	ihāṅku this-person-to	hāta-rē the-hand-on	āṅguri a-ring	ō and	gōra-rē the-foot-on
	jūtā shoe	paharāo; put-on;	ō and	āmbha-mānē (let) us	āhāra feeding	kari having-done	ānanda rejoicing
	karū. make.	Kūraṅ Because	āmbha-r my	putra son	mari having-died	jāi-thilā, gone-was,	bañchi. survived.
	achhi; has;	harā lost	hōi-thilā, been-had,	pāoyā-(pāwā) found	jāi-ehhi. gone-is.	Parē Afterwards	
	sē-māna they	ānanda rejoicing	karitē to-do	lāgilē. began.			
35	Āu And	tāhāṅka-r his	bara elder	pura son	bila-rē the-field-in	thilā. was.	Sē He
	pākha-rē neighbourhood-in	pahañchi having-arrived	gāṅ-bādya singing-music	sunibā-ku hearing-to	pāñā. S.I.	chāra the-house	Sē He

ଚିତ୍ତେ ଶୁକର କୃତା କି ମନୁ ରିଲା-ଏ ସାଧୁ କି ? ସେ ତାହାକୁ

କହିଲା ତୁମ୍ଭର ଭଲ ଲ୍ୟାସି ଅଟେ । ଲ୍ୟାସି ତୁମ୍ଭର

ସ୍ତ୍ରୀମାନଙ୍କୁ ଗାନ୍ଧ୍ୟ ତାହା କି କରି ଅଛନ୍ତି ଦେଖିଲା

40 ସେ ତାହାଙ୍କୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଞ୍ଜି ଅଛନ୍ତି କିନ୍ତୁ

ସେ ଶୁଣି ଗୁଣ୍ଡାକୁ ଗଲାନାହିଁ ଏବଂ ତାହାଙ୍କର

ସାମାଜିକ ପାତ୍ରାଙ୍କୁ ଲ୍ୟାସି ତାହାଙ୍କୁ ପ୍ରତ୍ୟାପ ଦେଇ ତେ

ଲଗାନ୍ତି । କିନ୍ତୁ ତହା ଅପାଦ ଦେଇ ଲ୍ୟାସି ଗାନ୍ଧ୍ୟଙ୍କୁ

କହିଲା, ଦେଖ ଏତେ ବଡ଼ ମନୁ ଅଛି ମୁଁ ତୁମ୍ଭର ସେବା

45 କରି ଅଛୁ, ତୁମ୍ଭର ଲ୍ୟାସି ଲ୍ୟାସି ତୁମ୍ଭର ଲ୍ୟାସି

କରି ନାହିଁ ତୋର ଲ୍ୟାସି ତୁମ୍ଭର ଲ୍ୟାସି ଗାନ୍ଧ୍ୟଙ୍କୁ

ତୁମ୍ଭର ଲ୍ୟାସି ତୁମ୍ଭର ଲ୍ୟାସି ଗାନ୍ଧ୍ୟଙ୍କୁ ନାହିଁ ତୋ

ଲ୍ୟାସି ଲ୍ୟାସି ଗାନ୍ଧ୍ୟଙ୍କୁ ଦେଇ ଲ୍ୟାସି କିନ୍ତୁ

ତୁମ୍ଭର ଏ ସାମାଜିକ କିଶୋରୀ ଗାନ୍ଧ୍ୟଙ୍କୁ ସାମାଜିକ

janē a-person	chākara-ku servant-to	dāki having-called	ORIYĀ.	pachārīlā, asked,	'ē 'this	sabu all	ki ? what ?	Sē He	tāhāku him-to
kahilā, said,	tumbha-r your	bhāi brother	āsī-achhi, come-has,	āu and	tumbha-r your	kēnēnā because	Kintu But	tāhānka-r his	dēitē to-give
40 sē he	tāhānku him	sustha healthy	tayāri preparation	kari-achhanta, made-has,	pāi-achhanta. 'found-has.'	Parē Afterwards	prabōdh remonstrance	bāpa-ku father-to	sēbā service
sē he	rāgi having-become-angry	bhitar-ku inside-to	abasthā-rē condition-in	galā went	nāhī. not.	āpan his-own	mu I	tumbha-r your	lānghān infringement
bāp father	bābār-ku outside-to	āsī having-come	tāhā-ku him-to	dēi having-given	kōbhē at-any-time	dina day	āmbha-ku me-to	nāhī, not,	jē that
lāgilē. began.	Kintu But	sē he	jabāb answer	dhari during	kōṇasī any	diya gave	ānanda rejoicing	karī. may-make.	Kintu But
kahilā, said,	'dēkha, 'see,	ētē so-many	barash years	ājñā order	tumbhē you	madhya even	nēi having-taken	santān offspring	saṅga-rē company-in
45 kari-achhi; done-have;	tumbha-r your	kōna any	ājñā order	kēbhē at-any-time	lānghān infringement	āmbha-ku me-to	nāhī, not,	jē that	Kintu But
kari I-made	nāhī; not;	tathāpi nevertheless	tumbhē you	kōṇasī any	dina day	āmbha-ku me-to	nāhī, not,	jē that	Kintu But
guṭiyē a-single	chhēlī-chhuyā goat-young-one	madhya even	nēi having-taken	santān offspring	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in
āmbhē I	bandhu-mānaṅku friends	nēi having-taken	santān offspring	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in	Kasabī-mānaṅka harlots-of
tumbha-r your	ē his	santān offspring	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in	Kasabī-mānaṅka harlots-of	saṅga-rē company-in

50 ଭୃଷ୍ଣର ସମ୍ପତ୍ତି ଶାନ୍ତ ବଳୀକ ଅଟେ ଭୃଷ୍ଣ

ତାହା ଲୁଣି ଉତ୍ତମ ଖାଦ୍ୟ ସୃଷ୍ଟ କରୁଅଛି ।

ଭୃଷ୍ଣର ଚରା କହିଲା ବାବ ଭୃଷ୍ଣ ସବୁ

ସମସ୍ତଙ୍କର ଆଖି ସମ୍ପର୍କ ଅଛି ଆଉ

ଆଖିର ଲାଜୁ କିଛି ଅଛି ସମସ୍ତ ଭୃଷ୍ଣର

55 କିନ୍ତୁ ଆନନ୍ଦ କରୁ ଓ ଉଲ୍ଲାସୀତ ହୁଅ । ସମ୍ପତ୍ତି

ଭୃଷ୍ଣ ଅଛି । କାରଣ ଭୃଷ୍ଣର ଏକ ଶକ୍ତି ମର

ଲାକ୍ଷ୍ମୀଙ୍କୁ ବଢ଼ିଅଛି ହଜିଲାକ୍ଷ୍ମୀଙ୍କୁ ବାଢ଼ିଲା

ଲାକ୍ଷ୍ମୀ ଅଛି ।—

50 tumbha-r
your

sampatti
wealth

ORIYA.
khāi
having-eaten

pakāi-achhi,
has-wasted,

433
tumbhē
you

tāhā-lāgi
him-for

uttama
excellent

khādya
food

prastut
ready

kari-achha.
made-have.

Tahī-rē
Thereon

sē
he

kabilā,
said,

'bāp,
'my-dear-son,

tumbhē
you

sabū
all

samaya-rē
time-in

āmbha
my

saṅga-rē
company-in

achha,
are,

ār
and

āmbha-r
mine

jāhā
what

kichhi
anything

achhi,
is,

samasta
all

tumbha-ra;
yours (is);

55 kintu
but

ānanda
rejoicing

karā,
making,

ō
and

ullaṣita
merry

huyā
being

saṅgat
proper

hēu-achhi,
being-is,

kāraṇ
because

tumbha-r
your

ēi
this

bhāi
brother

mari
having-died

jāi-thilā,
gone-was,

bañchi-achhi;
survived-has;

haji
having-been-lost

jāi-thilā,
gone-was,

pāoyā
found

jāi-achhi.
gone-is.

BHATRĪ.

The Bhatrās or Bhatrās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhatrās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍ, and Bhatrī, or more properly Bhatrī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatrāin, and more full particulars are given on p. 41 of Part II of the *Report of the Ethnological Committee of the Jubulpore Exhibition of 1866-67*. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the *Census Report of the Central Provinces for 1891*, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasford considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*¹ contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the *Report of the Ethnological Committee* are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Ohhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhatrās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ākum*, not *hākum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

¹ Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-की बलला ये बूबा धन भीतर जे मोर भाग रले ता-की मो-की देस । तेवे हँय हँय-मन-की धन वाँट देला । खूब दिन ना होइ रला सान बेटा सब-की गोठकी धाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदौ होइ-करि दिन सारते आपनार धन-की उड़ाइ-देला । जेवे हँय सब-की सारला तेवे हँय राज-में बहुत भूख पड़ला और हँय गरौब होइला । और हँय पुरथी कहारी घरे जाइ-करि गोठकोर घरे थेबला । हँय मनुख आपनार बेड़ा-में बर्या चरायकी पठाइला । और हँय जे गोटा-की बर्या खायतो-रला ता-की खाइ-करि पेट भरवा काजे खोजते-रला । और कोई ता-की काई ना देते-रला । तेवे ता-की चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइवार ठाने वाचसी आसि और मैं भूखे मरबी आचे । मैं उठि करि मोर बूबा लगे जीबी और ता-की बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डौल ना ओइला । मो-की आपनार भुतिआर संग-में गोठ-की समान बनाइ-दीयास । तेवे हँय उठि-करि आपनार बाप लगे गला । तेवे हँय खूबे दूर रला तेवै तार बाप ता-की देख-करि मया करला औरि पराइ-करि तार टोडरा पोठारि-करि चुमला । बेटा ता-की बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाइवार डौल ना हीला । बूबा आपनार कवाड़ी-की बलला सब-ले नगद फटई हिटाइ-करि ता-की पिँधाहा औरि तार हाथे मुन्दौ और गोड़े पन्हई पिँधाहा । और अमीं खाई-करि हरिख करवू । मोर बेटा मरि-रला फेर जीव पड़ला । हजि-जाइ-रला फेर मिलला । तेवे हँय हरिख करवा-आचत ॥

तार वड़े बेटा बेड़ा में रला । औरि जेवे हँय आसवा बेरा घर कठा अमरला बाजार नाचर गजर सुनला । और हँय कवाड़ी भीतर गोठक

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हकी बलला तुम्हर भाई
 आसला-आचे और तुम्हर बाप नंगद राँधा वनाइला अतक आने की हकी
 नीको पाइला । हतौले हँय रौस करला भीतरी जीवार मन ना करला ।
 तार बूवा बाहर आसि-करि ता-की मनाइला । हँय तार बूवा बलला देखो
 मैं अतक बरस-ले तुम्हर सेवा करवी-आचे आउरि तुम्हर जकुम-की केवे
 ना पेलली । आउरि तुम्हो मो-की केवे गोठक मेड़ा पीला बले ना देलीस
 की मैं मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए वेटा किसविन संगे
 तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्हो तार
 काजे नगद राँधा वनाइलास । बूवा ता-की बलला ए वेटा तुय मोर संगे
 संग आचिस । जे मोर आए हँय तोहरी आए । तेवे आनन्द और हरिख
 होप्रवार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर
 मिलला ॥

BASTAR DIALECT.

ORIYĀ.

EASTERN GROUP.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōi manukhar dui rōṭā bēṭā rālā. Hāy bhūtar sūn
one-man of two individuals sons were. Them among the-younger
 pāṭā lāṭā-kē bāṭā, 'yē bhūṭā, dhan bhūtar jē mōr bhāg
child the-father-to wife, 'O father, the-wealth amidst what my share
 rālā tā-kē mō-kē dōṭ. Tēhē hāy hāy-man-kē dhan
was that was-to give. Then he hāy-man-to them-to the-wealth
 dēṭā. Klāh din nā hōi rālā sūn the-wealth hāṭi
gave. Many days not having-been were the-younger son having-divided
 thāṅe lāṭā-kari dūr dēṭā bēṭā sab-kē goṭ'kī
place-in having-made afar country(-to) uṭhi laving-arisen galā, nur hāy
 thāṅe lāṭā-kari hōi-kari, din sār'tē, āp'nār dhan-kē upāi-dēṭā.
place-in having-made having-become, days spending, his-own wealth squandered.
 jātā lāy sab-kē sār'lā, tēhē hāy rāj-mē bahut bhūkh par'lā, aur
when he everything spent, then that kingdom-in much hunger fell, and
 lāy sār'lā hō-lā. Aur hāy pur'thi kahārī gharē jāi-kari
he for became. And that country some house-in having-gone
 gharē the-hā. Aur hāy jē That man āp'nār bhār-mō
of-a-certain-man the-house-in joined-himself. That man his-own field-in
 baryā bhār-yā-kē pāṭāṭā. Aur hāy jē goṭā-kē baryā the-same khāy'tō-rālā,
being feeling-for eat(-him). And he what things the-same eating-were,
 thāṅe lāṭā-kari pēt bhār'hā kājē for khoj'tō-rālā. Aur kōi
there having-eaten his-belly filling for wishing-was. And any-one
 tā-kē kōi nā dēṭō-rālā. Tēhē tā-kō chēt par'lā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
 bāṭā, 'mōr bhūṭā ghar bhūṭi lōgar persons-of khāibār thānō
wife, 'my father(-s) house(-in) how-many hired of eating-of than
 bāṭāṭā, āṭe, aur māi bhūkhē mar'hī-āchē. Māi uṭhi-kari mōr
comes, and I hunger-by perishing-am. I having-arisen my
 bhūṭā lage jibī, aur tā-kē tamar thee-of pāp kar'hī. Phēr tamar
father near will-go, and him-to I-will-say, "O father, Any-more thy
 ākum nā mūn'lū, aur tamar thee-of pāp kar'hī. Phēr tamar
the-command not obeyed, and thee-of sin I-did. Any-more thy
 bēṭā bāṭhār dāul nā ōelā. Mō-kē āp'nār bhūṭiār
son being-called-of worthy not I-became. He thine-own hired-servants-of

‘saṅg-mē gōt-kē samān banāi-diyās.’” Tēbē hāy uṭhi-kari āp’nār
company-in one like make.” Then he having-arisen his-own
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him
 dēkhi-kari mayā kar’lā, auri parāi-kari tār ṭoḍ’rā poṭāri-kari
having-seen compassion made, and having-run his neck having-embraced
 chum’lā. Bēṭā tā-kē bal’lā, ‘būbā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, ‘father, I God-of the-command not
 mān’li, aur tumhar pūrē pāp kar’li, auri maī tumhar bēṭā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of
 ‘ḍaul nā haulā.’ Būbā āp’nār kabāri-kē bal’lā, ‘sab-lē nagad
worthy not became.’ The-father his-own servants-to said, ‘all-than good
 phatāi hitāi-kari tā-kē pīdbāhā; auri tār hāthē munda aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and
 gōrē panhai pīdbāhā. Auri amī khāi-kari harikh kar’bū. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My
 bēṭā mari-ralā, phēr jīw-par’lā; haji-jūi-ralā, phēr mil’lā.’ Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.’ Then
 hāy harikh kar’bā āchat.
they rejoicing doing were.

Tār baṛē bēṭā bēṛā-mē ralā. Auri jēbē hāy ās’bā
His elder son the-field-in was. And when he coming(-of)
 bēṛā ghar kaṭhā amar’lā, bājār nāchar gajar
time(-at) the-house near approached, music-of dancing-of noise
 sun’la. Aur hāy kabāri bhītar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called
 pachār’lā, ‘Ē kāē gōṭā āy-hai?’ Hakē bal’lā, ‘tumhar bhāi
enquired, ‘This what thing is-being?’ Him-to he-said, ‘thy brother
 ās’lā-āchē, aur tumhar bāp naṅgad rādbā banāilā, atak ānē
has-come, and thy father excellent feast made, this because
 kī hakē nīkō pailā.’ Hatī-lē hāy ris kar’lā; bhītari
that him safe he-found.’ But he anger made; within
 jībār man nā kar’lā. Tār būbā bāhar āsi-kari tā-kē
going-of mind not he-made. His father outside having-come him
 manāelā. Hāy tār būbā bal’lā, ‘dēkhō, maī atak baras-lē
entreated. He his father said, ‘see, I so-many years-from
 tumhar sēwā kar’bī-āchē, āuri tumhar ūkum-kē kēbē nā pel’li.
thy service am-doing, and thy command ever not disobeyed.
 Āuri tumhī mō-kē kēbē gōṭak mēṛā-pilā balē nā dēlis kī
And thou me-to ever a-single goat-young-one even not gavest that
 maī moh’rī maītar saṅgē harikh kar’tī. Hatī-lē tumhar
I my friends with rejoicing might-have-made. But thy

ॐ betā kis'bin sāngē tumhar dhan khāi-pakāelā, jārak-dāī ās'la,
this son karōts with thy wealth has-devoured, as-soon-as he-came,
 arak-dāī tumhī tār kājē magad rādhā banāilās, Būhā
son thou thou his sake-for an-excellent feast madest, The-father
 ās'ko bālā, 'ō betā, tūy mōr sāngē-sāng āehis; jē mōr
to-to said, 'O son, thou me-of with art; what mine
 ā, hūy toh'ri ā, Tēbē ānand aur harikh hōebār
is, that thine-own is, Then merriment and rejoicing being-of (propriety)
 ā, kam'tār tār bhāi mari-ralā, phēr jiw'lā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
 mil'ās.
was-again.

English.	Oriyā (Standard of Purī).	Bharī.
26. He	Sô	Hun, hây.
27. Of him	Tâhâra	Hun-kô (<i>Chhattog yhi genitive</i>).
28. His	Tâhâra	Hun-kô.
29. They	Sēmāno	Hun-man, hây-man.
30. Of them	Sēmānākara	Hun-man-kô.
31. Their	Sēmānākara	Hun-man-kô.
32. Hand	Hâta	Hâth.
33. Foot	Pâda	Pây.
34. Nose	Nâka	Nak.
35. Eye	Ākhi	Ākh.
36. Mouth	Pāṭi	Mā.
37. Tooth	Dānta	Dāṭ.
38. Ear	Kāna	Kān.
39. Hair	Bāla or kēśa	Kēs.
40. Head	Munda	Mūṇḍ.
41. Tongue	Jibha	Jibh.
42. Belly	Pōṭa	Peṭ.
43. Back	Piṭhi	Piṭh.
44. Iron	Lohā	Lohā.
45. Gold	Sunā	Sōn.
46. Silver	Rūpā	Rūp.
47. Father	Bāpa	Bābā.
48. Mother	Mā	Āyā.
49. Brother	Bhāi	Bhāi.
50. Sister	Bhāṇi	Bahin.
51. Man	Manushya	Manukh.
52. Woman	Māikiniā	Bāil.

English.	Oṛiyā (Standard of Purī).	Bhatī.
53. Wife	Māipn	Bāill.
54. Child	Pilā	Lōkā.
55. Son	Paā	Pilā.
56. Daughter	Jhin	Lōkl.
57. Slave	Dāsn	Knbāḍl.
58. Cultivator	Chashā	Kisān.
59. Shepherd	Mōṇḍhn-rākhuāln	Dhōrnl.
60. God	Paramēśwar or Īśwar	Bhag ^h wān.
61. Devil	Asura or Saitān	Ḍūmā.
62. Sun	Sūrjya	Sūrj.
63. Moon	Chandra	Chāndā.
64. Star	Tārā or tarā	Tārā.
65. Fire	Niā	Jōy.
66. Water	Pāṇi	Pānl.
67. House	Gharu	Ghur.
68. Horse	Ghōḍā	Ghōḍā.
69. Cow	Gāi	Gāy.
70. Dog	Kukkura	Kukūr.
71. Cat	Bilēi	Bilāi.
72. Cock	Kukuḍā	Gānjā.
73. Duck	Pāti-hangsa	Hāsa.
74. Ass	Gadhā	Gad ^h hā.
75. Camel	Ōṭa	Hūṭ.
76. Bird	Ohāḍhēi	Chirāl.
77. Go	Jāa	Jānā (? infinitive).
78. Eat	Khāa	Khānā.
79. Sit	Basa	Bas.

English.	Oṛiṣā (Standard of Purī).	Bhatṛi.
80. Come	Āsa	Āw ² tā.
81. Beat	Māra	Pēṭ ² nā.
82. Stand	Thiā hua	Thiyā.
83. Die	Mara	Marūn-gēlā (<i>Marāṭhī past tense</i>).
84. Give	Dia	Dēun-dēs.
85. Run	Daūḍa	Parā.
86. Up	Uparē	Up ² rē.
87. Near	Nikāṭarē	Logē.
88. Down	Talē	Khālē.
89. Far	Dūra	Khubē dūr.
90. Before	Āgē	Āgē.
91. Behind	Pachhē	Pāṭ ² bāṭē.
92. Who	Kiē	Kaun.
93. What	Kaṇa	Kaun.
94. Why	Kahūki	Kāy-kājē.
95. And	Ebang	Aur.
96. But	Kintu . . . .	...
97. If	Jadi . . . .	...
98. Yes	Hā	Hōy.
99. No	Nāhī	Nāhī.
100. Alas	Hāya	Āhā.
101. A father	Ēka bāpa	Bābā.
102. Of a father	Ēka bāpara	Bāp-tō. ¹
103. To a father	Ēka bāpa-ku	Bāp-tō.
104. From a father	Ēka bāpa-thāru	Bāp-lagālē.
105. Two fathers	Dui bāpa	Duiṣ-ōṭā bāp.
106. Fathers	Pitṛa-lōka	Bābā-man.

¹ Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiṣā ones are also used. See, for instance, the specimen.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
107. Of fathers . . .	Pitṛu-lōkaṇkara . . .	Bābā-man-ṭṣō.
108. To fathers . . .	Pitṛu-lōkaṇku . . .	Bābā-man-ṭṣō.
109. From fathers . . .	Pitṛu-lōkaṇka-ṭhāru . . .	Bābā-man-lagēlē.
110. A daughter . . .	Gōṭiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōṭiē jhiara . . .	Lēki-ṭṣō.
112. To a daughter . . .	Gōṭiē jhia-ku . . .	Lēki-ṭṣō.
113. From a daughter . . .	Gōṭiē jhia-ṭhāru . . .	Lēki-lagēlē.
114. Two daughters . . .	Jōḍiē jhia . . .	Duī gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānaṇkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānaṇku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānaṇka-ṭhāru . . .	Lēki-man-lagēlē.
119. A good man . . .	Japē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Japē bhala lōkara . . .	Nikō manukh-ṭṣō.
121. To a good man . . .	Japē bhala lōka-ku . . .	Nikō manukh-ṭṣō.
122. From a good man . . .	Japē bhala lōka-ṭhāru . . .	Nikō manukh-lagēlē.
123. Two good men . . .	Duī japa bhala lōka . . .	Duī gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānaṇkara . . .	Nikō manukh-man-ṭṣō.
126. To good men . . .	Bhala lōka-mānaṇku . . .	Nikō manukh-man-ṭṣō.
127. From good men . . .	Bhala lōka-mānaṇka-ṭhāru . . .	Nikō manukh-man-lagēlē.
128. A good woman . . .	Bhala māi piṭiē or japē bhala stri.	Nikō bāli.
129. A bad boy . . .	Japē manda bālaka . . .	Aḍṛā pīlā.
130. Good women . . .	Bhala māikiniā-mānē or bhala stri-mānē.	Nikō bāli-man.
131. A bad girl . . .	Gōṭiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kṛta bhala . . .	Khubē nikō.

English.	Opiyā (Standard of Puri).	Bhatrī.
134. Best . . .	Sabū-ṭhāru bhala . . .	Jugē nīkū.
135. High . . .	Uchcha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137. Highest . . .	Uchchatama . . .	Jugē ūch.
138. A horse . . .	Gōṭhē ghōḍā . . .	Ghōḍā.
139. A mare . . .	Gōṭhē ghōḍī . . .	Ghōḍī.
140. Horses . . .	Ghōḍā-mānē . . .	Khubē ghōḍā.
141. Mares . . .	Ghōḍī-mānē . . .	Khubē ghōḍī.
142. A bull . . .	Gōṭhē saṇḍha . . .	Bayal.
143. A cow . . .	Gōṭhē gāi . . .	Gāy.
144. Bulls . . .	Saṇḍha-mānē . . .	Khubē bayāl.
145. Cows . . .	Gāi-sabu or gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōṭhē kukkura . . .	Kukūr.
147. A bitch . . .	Gōṭhē māi kukkura . . .	Kut ^{rī} .
148. Dogs . . .	Kukkura-sabu or kukkura-mānē . . .	Jugē kukūr.
149. Bitches . . .	Māi kukkura-sabu . . .	Jugē kut ^{rī} .
150. A he goat . . .	Gōṭhē aṇḍirā chhēli . . .	Bōk ^{rā} .
151. A female goat . . .	Gōṭhē māi chhēli . . .	Chhēli.
152. Goats . . .	Chhēli-sabu . . .	Jugē bōk ^{rā} .
153. A male deer . . .	Gōṭhē aṇḍirā harīṇa . . .	Kōḍ ^{rā} .
154. A female deer . . .	Gōṭhē māi harīṇa . . .	Kōḍ ^{rī} .
155. Deer . . .	Harīṇa . . .	Jugē kōḍ ^{rā} .
156. I am . . .	Mī hūē, mā achhi, āmbhē hēū or āmbhē achhū.	Mui āsē.
157. Thou art . . .	Tū hua, achhu; tumbhē hua, achha.	Tui āsis.
158. He is . . .	Sē hūē, achhi, huanti, achhātī.	Hun āsē.
159. We are . . .	Āmbhēmānē kēū, achhū . . .	Hamī āchhū.
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumī āchhat.

English.	Oriyā (Standard of Purī).	Bhatrī.
161. They are . . .	Sēmānē huantī, achhantī . . .	Hun āsē.
162. I was . . .	Mū thili . . .	Mui rālā.
163. Thou wast . . .	Tū thila . . .	Tui rālā.
164. He was . . .	Sē thilā . . .	Hun rālā.
165. We were . . .	Āmbhēmānē thilū . . .	Hami rālō.
166. You were . . .	Tumbhēmānē thila . . .	Tumi rālā.
167. They were . . .	Sēmānē thilē . . .	Hun-man rālō.
168. Be . . .	Hna . . .	Houn.
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēu . . .	
171. Having been . . .	Hoi . . .	Mui hōy-dē.
172. I may be . . .	Mū hoi pāri . . .	
173. I shall be . . .	Mū hēbi . . .	
174. I should be . . .	Mōra hēbā uchita . . .	Mui hōibi.
175. Beat . . .	Māra . . .	Mui hōy-dē.
176. To beat . . .	Māribā-ku . . .	Mār ^a bi.
177. Beating . . .	Māru . . .	Mār ^a bi.
178. Having beaten . . .	Māri . . .	Mār ^a tōr.
179. I beat . . .	Mū mārē, māri . . .	Māran bhātī.
180. Thou beatest . . .	Tū māru . . .	Mui mār ^a bi.
181. He beats . . .	Sē mārē . . .	Tui mār ^a bi.
182. We beat . . .	Āmbhēmāne mārū . . .	Hun mār ^a si.
183. You beat . . .	Tumbhēmānē māra . . .	Hami mār ^a bi.
184. They beat . . .	Sēmānē māranti . . .	Tumi mār ^a bis.
185. I beat (<i>Past Tense</i>) . . .	Mū mārili . . .	Hun-man mār ^a si
186. Thou beatest (<i>Past Tense</i>). . .	Tū mārila . . .	Mui mār ^a li.
187. He beat (<i>Past Tense</i>) . . .	Sē mārila . . .	Tui mār ^a li.
		Hāy mār ^a li.

English.	Oṛiyā (Standard of Paṛi).	Bhatṛi.
188. We beat (<i>Past Tense</i>) .	Āmbhēmānē mārīlū .	Hamī mār ^a lū.
189. You beat (<i>Past Tense</i>)	Tumbhēmānē mārila .	Tumī mār ^a lū.
190. They beat (<i>Past Tense</i>)	Sēmānē mārīlē .	Hāy mār ^a las.
191. I am beating . .	Mū mārualhi . .	Mui mār ^a bī.
192. I was beating . .	Mū mārathili . .	Mui mār ^a tē rali.
193. I had beaten . .	Mū mārithili . .	Mui mār ^a li āyē.
194. I may beat . .	Mū mārī pāri . .	Mui mārendē.
195. I shall beat . .	Mū mārībi . .	Mui mār ^a bī.
196. Thou wilt beat . .	Tū mārību . .	Tui mār ^a bīs.
197. He will beat . .	Sē mārība . .	Hāy mār ^a bīs.
198. We shall beat . .	Āmbhēmānē mārībū .	Hamī mār ^a bū.
199. You will beat . .	Tumbhēmānē mārība .	Tumī mār ^a bās.
200. They will beat . .	Sēmānē mārībē . .	Hāy man mār ^a bās.
201. I should beat . .	Mōra mārībā uchita .	Mūi mārendē.
202. I am beaten . .	Mū mārā khāi . .	Mō-kē mār ^a lasat.
203. I was beaten . .	Mū mārā khāithili .	Mō-kē mārūn-rālā.
204. I shall be beaten .	Mū mārā khāībi . .	Mō-kē mār ^a dē.
205. I go . .	Mū jāi . .	Mui jāy-sē.
206. Thou goest . .	Tū jāu . .	Tui jāy-sē.
207. He goes . .	Sē jāē . .	Hun jāy-sē.
208. We go . .	Āmbhēmānē jāū . .	Hamī jībū āchhē.
209. You go . .	Tumbhēmānē jāa . .	Tumī jībā ās.
210. They go . .	Sēmānē jānti . .	Hāy-man jībā āchhē.
211. I went . .	Mū jāithili, gali . .	Mui gēlō.
212. Thou wentest . .	Tū jāithilu, galu . .	Tui gēlō.
213. He went . .	Sē jāithilā, galā . .	Hun gēlō.
214. We went . .	Āmbhēmānē jāithilū, galū	Hamī gēlū.

English.	Oṛiyā (Standard of Purī).	Bhaṭṭī.
215. You went . . .	Tumbhāmānē jāithilā, galā	Tumī gēlās.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gēlāy.
217. Go	Jāa	Jās.
218. Going	Jāu	Jāsīs.
219. Gone	Jāi	Gēlo.
220. What is your name ?	Tumbharā nā kaapa ?	*Tu-ṭṭō nāv kāy ?
221. How old is this horse ?	Ṭ ghōḍāra bayasa kētē ?	Yē ghōḍā kit*lo barakh-ṭṭō āsē ?
222. How far is it from here to Kashmir ?	Kāsmīr ō-ṭhāru kētē dūra ?	Yahālē Kāsmīr kit*lo dūr āsē ?
223. How many sons are there in your father's house ?	Tumbha-bāpa-gharē kētēli pua achiḥanti ?	Tuṭṭō bāp-gharē kit*ro lēkā āsat ?
224. I have walked a long way to-day.	Mū ājī bēsi bāṭa chālichhi	Mui āj lāpē dūr chālēu.
225. The son of my uncle is married to his sister.	Mōra khudūtā-puā bhāi tāra bhaūpi-ku bibhā hōi-achhi.	Mōṭṭō kakāṭṭō lēkāṭṭō bihāv hunṭṭō bahin saṅgē hōi.
226. In the house is the saddle of the white horse.	Dhalā ghōḍāra jīn gharē achhi.	Ghar-bhit*rē paṇḍrā ghōḍā-ṭṭō khāṭhī āsē.
227. Put the saddle upon his back.	Tā piṭhī-rē jīn kasha.	Hun-ṭṭō pāt-ūp*rē kāṭhī-kē rākḥā.
228. I have beaten his son with many stripes.	Mū tā pua-ku kahut māṛa mārīchhi.	Mui hūn-ṭṭō lēkā-kē khūbē mār*li.
229. He is grazing cattle on the top of the hill.	Sē pābāḍa upari gōru charāu-achhi.	Huni gōh*ḍikē hun ṭik*rā up*rē charāy-sī āchhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōṭiē ghōḍā uparē basi-achhi.	Huni hun rūkh-khālē ghōḍā-up*rē bas*lā āsē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaūpi-ṭhāru ḍēnga.	Hun-ṭṭō bhāi hun-ṭṭō bahin-lē ḍēng āsē.
232. The price of that is two rupees and a half.	Tāhāra dām aḍhēi ṭānkā .	Hun-ṭṭō mōi dui rupayā āṭh ānā āsē.
233. My father lives in that small house.	Mōra bāpa sēhi sāna gharā-ṭi-rē rahē.	Mōṭṭō bābā hunī nānī ghar-mē rah-sī āchhē.
234. Give this rupee to him	Tā-ku ē ṭānkā dia .	Yē rupayā hun-kē diyās
235. Take those rupees from him.	Tā-ṭhāru sē ṭānkā-sabu nia	Hun rupayā-kē hun-sē māṅgā.
236. Beat him well and bind him with ropes.	Tā-ku khub māra ō daūḍi-rē bāndha.	Hun-kē khūb mārā aur ḍorī-saṅgē bāndhā.
237. Draw water from the well.	Kua-ru pāpi kāḍha . .	Chūālē pānī nik*rāvā.
238. Walk before me . .	Mō āga-rē chāla . .	Mōṭṭō purēlē jāō.
239. Whose boy comes behind you ?	Tumbha pachha-rē kāhā pua ūsu-achhi ?	Kōṭṭō lēkā tumṭṭō pāṭh*lē jāy-sī āchhē.
240. From whom did you buy that ?	Kāhā-ṭhāru tā-ku kinila ?	Tumbhī hunkē kā-ṭṭō-jagēlē gēn*lās ?
241. From a shopkeeper of the village.	Gāra jaṇē ḍokāni-ṭhāru .	Gāō-ṭṭō gōṭok rōj*gārī-ṭhān-lē.